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# THE WORKS OF HOMER,

ACCORDING TO

THE TEXT OF BAEUMLEIN.

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## THE ILIAD.

WITH

ENGLISH NOTES CRITICAL AND EXPLANATORY,

DRAWN FROM THE BEST AND LATEST AUTHORITIES, WITH  
PRELIMINARY OBSERVATIONS AND APPENDICES.

By T. H. L. LEARY, Esq., B.A.,

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College of Preceptors, London; and Principal of the Newry Collegiate School.

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# Dedication.

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TO

THE REVEREND PHILIP BLISS, D.C.L.,  
Principal of St. Mary Hall, and Registrar of the University of Oxford,

AND

THE REVEREND DRUMMOND PERCY CHASE, M.A.,  
Fellow of Oriel College, and Vice-Principal of St. Mary Hall, Oxford,

This Work

IS RESPECTFULLY INSCRIBED BY

THE EDITOR,

IN TESTIMONY OF HIS GRATEFUL SENSE OF PAST BENEFACTIONS.



## PREFACE.

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IN preparing this edition, it has been my aim to render the notes and appendices sufficiently elementary to enable a boy to begin his Homer with pleasure and profit, and, at the same time, to furnish more advanced students with adequate resources of interest and advantage. With this view, I have endeavoured to point out and explain difficulties arising from the dialect, metre, and syntax, and to call attention to the exact shades of meaning denoted by the Homeric epithets, which are generally poems in miniature. The distinctions which exist between the Homeric and post-Homeric use of words and constructions, and those which arise from difference of accentuation, as well as the analogical forms of expression in Latin, and occasionally in modern languages, have all, though in different degrees, received due consideration. At times, notice has been taken of the difference observable in the poetical and prose forms of expression, to enable the student to steer clear of the common fault of mixing up poetical forms with his Greek

prose. An attempt has been made to illustrate the author's matter and idiom by quotations from other poets.

It is to be observed that the notes are written for the purpose of *guiding* rather than *carrying* the student through his Homer. No man can know better than a schoolmaster the ruinous effect too much of what is falsely called assistance has on the mind and habits of a boy. It is on this account frequency of translation is avoided, and *suggestions* towards the solution of difficulties are given, rather than the solution itself, except in very difficult passages, and at the commencement of the work. Generally, the student is led to fall back upon the use of his Grammar and Lexicon,—the best instruments for training scholars. In the selection of materials for annotation, I have condensed in as small a space as possible what appeared to me most useful and valuable in the works of my predecessors. In some cases, it will be found, I have ventured to think for myself, yet not without giving the matter all the cautious consideration in my power. In other cases I have expressed the opinions of others with that modification which a due regard to *all* the bearings of the case seemed to demand: where, however, such opinions seemed to require no modification, their authors are left to speak in their own words; because, quoting what is called the sense, and *not* the words of an author, has a tendency to mislead and misrepresent. The names of authorities are

generally omitted, in order to save space; indeed, in some cases, this could not be otherwise, as views and modifications of views often become so much a part and parcel of one's own mind, that, if not original, we come to look upon them as such, having no recollection of the manner by which they were originally conveyed to us. Here, however, I wish to acknowledge my obligations to the labours of Spitzner, Nitzsch, Arnold, and Anthon, and especially to the *Commentatio de Homero* of Bæumlein, whose spirit of bland forbearance to opponents stands in agreeable contrast to the bitter tone which pervades generally the writings of the German Homeric controversialists. I owe something to Müller's *Greek Literature*, and the *History of the Dorians*, as translated by the Right Hon. G. C. Lewis, M.P., and Tufnell, and also to Professor Newman, whose version of the *Iliad* is, in all respects, more worthy of Homer than any that has hitherto appeared in English. To Büttman's *Lexilogus*, to Jelf's profound and invaluable *Greek Grammar*, and to the able writers of the *Dictionaries of Antiquities, Biography, and Geography*, edited by Dr. William Smith, no acknowledgment on my part could be sufficiently ample. In this first volume, the introduction is chiefly devoted to the consideration of the Wolfian Theory, and of Homer as the author of the *Iliad*. The subjects of the *Æolic Digamma*, the *Cyclic Poets*, the authorship of the *Odyssey*, and of the *Hymns*, will be separately discussed,

and form introductions to subsequent volumes. At the close of the introduction two extracts will be found, for which no apology can be needed. The first is from the pen of Grote, *the* historian of Greece; and the second is from an elegant and argumentative Essay on Homer, by the Right Hon. W. E. Gladstone, M.P.: to both of whom I am indebted in other portions of the work.

In conclusion, I can say, with truth, that I have aimed at explaining, or at least suggesting the explanation, of every passage that seemed a difficulty to the reader of Homer. If success has not crowned my endeavours, I have at least the gratification of knowing that I have earnestly, and at times laboriously, sought to deserve it.

THE DOWNSHIRE ROAD, NEWRY,  
*April 27th, 1857.*



## THE LIFE OF HOMER.

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THE *Iliad* and *Odyssey*, ascribed to Homer, have, in our time, like the waters of ancient Nile, no known and universally acknowledged fountain-head. And yet—long before the sublime genius of Æschylus “breathed horror” upon the Athenian stage; long before Herodotus told his quaint stories to his admiring countrymen—the name of Homer had become a spell to the ear and heart of Hellas, and the sunny legends of this vates (emphatically, both prophet and poet) had become the oracular sources of all knowledge, human and divine; had, in fact, become to the Greek public all that the Bible, the press, and Shakespeare combined, are to the public of our own day. It is, then, but a natural and justifiably passionate form of curiosity we indulge, when we long to know much concerning the life and career of him whose lays, after the lapse of twenty-seven centuries, still live in the brains and hearts of a civilised humanity, that fondly looks back upon him as the fountain source of all poetry, and the crystal mirror of the old Hellenic world.

The age, the country, and even the very personality of Homer have all been disputed points; and time has thrown over them a mist of uncertainty that for ever forbids the full satisfaction of the intense interest we cannot but feel respecting them. The best authorities place the date of the poet after the Ionic migration. Herodotus (bk. ii. 53)

makes it 400 years before his own times, *i.e.*, about 880 B.C. while Thucydides reckons it long after the Trojan war. No less than nineteen cities have been mentioned in ancient writers as his birth-place. The greater amount of evidence is in favour of Smyrna and Chios. Aristotle takes the lead of those who advocate the claims of Smyrna. Thucydides, however, with many others, assigns this high honour to Chios. Smyrna was first founded by Ionians from Ephesus, who were driven out by Æolians from Cyme. The expelled Ionians took refuge in Colophon for a time, but subsequently recaptured Smyrna. This account assists us materially in explaining the extensive mixture of Ionic and Æolic elements everywhere visible in the Homeric language, if we follow the authority of those who regard Homer as a native of Smyrna. Apparently there is much in the works of the poet to militate against the concurrent testimony of antiquity to his being an Ionian Asiatic. His poems celebrate the triumphs of European princes over Asiatics; they recognise the Thessalian Olympus, and not a mountain in Asia Minor, as the mountain-home of the Gods and the Muses. Such comparisons as that of Nausicaa to Artemis (*Odyssey*, vi. 102), walking on Taygetus or Erymanthus, and his frequent topographical descriptions and local epithets (so applicable in many cases even to the present day), indicate not only a more intimate acquaintance with Europe than with Asia, but a more affectionate regard for the former than for the latter continent. Such internal indications cannot be allowed to stand against the overwhelming external evidence to the Asiatic birth of Homer; and especially when we find an easy solution of the difficulty, in regarding such as the strongest possible attestation to the minute truthfulness with which the Ionian bard recorded the

legends of the Trojan war, carried over from Europe to Asia, by the Ionian and Æolic colonists. Had Homer *invented* the mythology of the Greeks (as Herodotus erroneously states, bk. ii. 53); he would not have fixed upon the *traditional* Olympus as the Heaven of his Gods; his scrupulous fidelity to the legends of his race alone can account for his setting aside, in this and similar cases, the various and powerful influences of local association. Had Homer *invented* the catalogue of ships (Iliad, bk. ii.), which is, by the way, the very back-bone of the Iliad, it is not unreasonable to suppose that he would have rendered it more consistent with the subsequent tenor of his poem. With child-like faith, here, as elsewhere, he introduces the traditional genealogies as he *found* them; and though, probably, most conscious of discrepancies, sought not to alter or tamper with what he regarded with feelings of mingled pride and reverence. The utter absence of all attempt to guard against such inconsistency, especially respecting genealogies, is, we conceive, an unquestionable evidence to the legendary truthfulness of the poet.

In connection with the catalogue, we ought further to remark, that it would be only natural to suppose that had Homer himself originated it, he would have given a greater *prominence* than he has done to the Trojan allies, who dwelt with him and around him on the eastern shores of the Ægean.

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#### THE HOMERIC CONTROVERSY OF WOLF.

IN the year 1795, Wolf made the startling announcement that the Iliad and Odyssey had neither a common author nor a common purpose, but being made up of sepa-

rate and unconnected songs, they were for the first time written down and composed into a whole by the plastic taste of Peisistratus and his literary friends. The foundation of the Wolfian Theory rests on the assumption of the non-existence of *writing* at the time the Homeric poems were composed. In favour of this, among other arguments, he alleges the late introduction of papyrus into Greece, the only material suitable in those days to a long composition; and also the fact, that the *first written* laws we hear of are those of Zaleucus, B.C. 664. His most telling evidence is drawn from the poems themselves. In Iliad vi., 168, the *σήματα λυγρά* are fairly considered by Wolf to be a kind of arbitrary symbolical marks, not conventional characters of language. Again, in Iliad, bk. vii., 175, we find Ajax is able to recognise the mark he had made on his own lot. Now, had the mark been a written alphabetical symbol, how does it come to pass that it could not be read by the other chiefs and the herald, to whom it was a riddle until it reached Ajax? Further evidence is adduced from the universal silence that pervades both poems respecting coins, epitaphs, and inscriptions. Yet the dialect of the poet affords the most convincing internal evidence on this point.\* Whether writing existed in Homer's time or not (and that it did then exist, we think Nitzsch † has clearly shown against Wolf, though he has failed to bring it home to the Homeric poems), we find in the language an incontrovertible proof that it was not originally applied to the composition of these poems, which possess a pliability and softness best suited for versification, a co-existent variety of larger and shorter forms, a licentious freedom in contracting vowels

\* See Baeumlein, *Commentatio de Homero ejusque Carminibus*, sect. 4.

† *De Historia Homeri meletemata*, Fas. i. et. ii., 1837.

and syllables (synizesis); and in resolving the same, taking one example out of many, we find  $\epsilon\eta\nu$ ,  $\eta\epsilon\nu$ ,  $\eta\eta\nu$ , for  $\eta\nu$ . Such anomalies would have been removed by the practice of *written* composition, had it in this case exercised its necessary and peculiar power of narrowing and determining the forms of language.

A further proof of their not being composed in a *written* form, is the Æolic Digamma,\* which undoubtedly existed at the time when the poems were composed, and disappeared when the earliest copies were written. It has been maintained that some of the Rhapsodists, and even Homer himself, was blind, and that therefore the latter could not have written, while to the former a manuscript would be useless. Believing, as we do, that the poems were not written by the poet who composed them, we are under no necessity to meet this objection of blindness; yet we may observe that poems, and long poems, have been *composed*, as in Milton's case, by the blind; and, as all authorities seem to concur in making the recital of the Homeric Rhapsodists a *joint* undertaking, different rhapsodists having different parts, yet all acting in concert, we see nothing unreasonable in supposing the existence of a manuscript among them, even though some of them were blind. Such persons, most probably, were selected on account of their extraordinary memories, and trained by their colleagues. Nor is it irrelevant to observe that, generally speaking, blind men have in all ages been distinguished, not only by their powerful memories, but by a positive passion for music, poetry, and legendary lore. Now such an aptitude, and their comparative incapacity for other pursuits, would render the

\* See Vol. ii., Appendix on the Digamma.

blind, we presume, not altogether unfit for the office of rhapsodising.

Wolf further maintained that the original fragmentary songs, which were subsequently composed into an Iliad and Odyssey, were *singly* recited by the Rhapsodists; and yet, in the very teeth of this theory, he derives the name from ῥάπτειν ὁδόν—"heroica carmina modo et ordine publicæ recitationi apto connectere." If the Rhapsodists recited these "heroica carmina" *singly*, how comes it that they derive their name from *uniting* poems? Once admit that the Homeric Poems existed originally as wholes, then it becomes sufficiently intelligible why they were called connectors of songs—connecting the single parts of those wholes for public recital. Wolf argued against the single authorship of the Iliad from the incongruities, inequalities, gaps, and contradictions observable therein. His heaviest artillery is brought to bear upon the six last Books of the Iliad and the Catalogue of Ships in the Second Book. In his view, the closing songs of the Iliad have nothing in common with the avowed object of the Poem—the wrath of Achilles; and some statements in the Catalogue are, he considers, at variance with the succeeding songs. What then becomes of the Catalogue, if we withdraw it from the Homeric unity, to save its consistency? It becomes an integer without meaning, without poetical interest or organic connection: if we look at it as a list of men and cities, actors in the grand drama before the walls of Troy, it will appear, as it is, a fundamental and constitutive portion of a long heroic poem. In answer to the first objection, we will quote the language of Bæumlein: \* "Vidimus argu-

\* Commentatio de Homero, sect. 14.

mentum fabulæ necessitate quadam ita produci, ut et continuæ omnes partes sint, invicemque sese excipiant, et in superiore aliqua quam in extremis partibus subsistere nequeamus. Neque enim ipsam iram omissis iis, quæ inde consequuta essent, celebrare idonea materia, immo ne fas quidem poetæ esse videbatur, neque Patroclo cæso finem carmini facere poterat, quippe in quâ re nihil inesset, quod ad relaxandam animorum contentionem pertineret. Nam Achillem quidem ad novam iram novosque animos eo casu excitari necesse erat, neque, priusquam satisfecisset quodammodo iræ atque luctui, animo in amore, odio, ira, mœrore nimio conveniebat ad justum modum componi. Ineptum quoque erat, *viri fortissimi desidiâ enarrare, fortitudinem, interrupto fabulæ filo, tacere.*" We deem it a sufficient answer to the charge of incoherency to remind objectors that Aristotle, the first and greatest of critics, has drawn the very laws of epic poetry from the principles carried out in the composition of the Iliad.\* Some passages have been adduced by Wolf as spurious and superinduced additions, with more justice than consistency in one who denied the original unity of the poems, as it is inconceivable how a man can discover and reject that which does not belong to a poetical whole, without assuming the existence of an original poetical whole. The unbroken tenor of antiquity speaks for the single authorship of the Iliad and Odyssey, and even, though the internal difficulties, which seem to repudiate this verdict, were such as we could not solve, yet we cannot allow them to nullify the force of such cumulative evidence; we are content to think what Plato, Aristotle, Thucydides, and Herodotus thought on this

\* See Müller's Greek Literature, page 48, sect. 5.

topic. Again, most of the objections brought against the single authorship of these poems, are frivolous in the extreme, and if applied and consistently followed out in the case of Shakespeare's plays, we should make the reign of Elizabeth three-fold more illustrious by the necessary inference that those immortal works of the world's greatest poet had at *the least* three different authors. There exist, however, far and wide, throughout the Iliad and Odyssey, unmistakeable evidences of designed adaptation in their several parts, more numerous and more demonstrative than the apparent incongruities; surely no sound criticism can allow a few apparent gaps to outweigh the overwhelming evidence of uniform coherence, and of symmetrical antecedence and consequence in structure, everywhere pointing out a common purpose and a common author. We are told, forsooth, that whatever coherency and unity they possess, originated with Peisistratus, who first committed them to writing. No attempt has been made to support this assumption with evidence; on the contrary, there is very strong presumptive evidence that they were committed to writing even before Solon's time, and that Peisistratus merely compared and revised the different copies then extant, and formed from them a standard text for the use of the Athenian festivals. Long before the tyranny of Peisistratus, we are told that Solon regulated the recitation of the Homeric Lays at the Panathenaic Festival. The object of the illustrious legislator was to secure by a compulsory supervision a correct order of recitation, with a *prompter* to assist the Rhapsodists—a proof of the existence at that time of a manuscript copy of these poems—the best guide the guiding prompter could possess. It is hard, too, to conceive how a tyrant (in the Greek sense of



the term) like Peisistratus could or would dare so far to outrage the hereditary sympathies and traditions of his countrymen, as to superinduce innovations on these the consecrated and the common treasures of universal Hellas. Still less can we believe it possible that Athens or her tyrant could so far revolutionise the traditionary poetry of Greece, at a time, too, when that city possessed neither literary nor political ascendancy. The little said for the glory of Athens and her share in the war against Troy is a strong presumption against such a supposition, which is utterly ignored by the Alexandrine critics, who in no case allude to any such recension among their different manuscripts. How then could this have happened, had Peisistratus been the centre and origin of Homeric unity? Can we believe it possible that he gave those poems so much of their character without leaving in them a single vestige of the hand and the times which moulded them? And yet, it is in vain we seek in Homer a trace of the age of Peisistratus; we there find no allusion to coined money, to constitutional government, to changed religious sentiments, or to altered customs, as we might fairly expect, and even Wolf himself acknowledged the air of antiquity that invests them from beginning to end.

The voice of history is silent respecting such poetical attributes of Peisistratus. How can we believe that the glorious Iliad and Odyssey, the boast of the ancient world and the delight of our own, arose out of atoms not originally designed for the places they now occupy, at the bidding of the Athenian usurper and his colleagues? We wonder whether the time will ever come, when it shall be said and actually believed, that the Paradise Lost and the Paradise Regained of John Milton bloomed forth into

perfect beauty at the bidding of a modern usurper, calling them forth from the lifeless forms of a mediæval Latin poet, to whom Milton may have been indebted for a few trivial suggestions in the composition of his imperishable poems.

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### THE POETRY OF HOMER.

THE literature of no other nation has been so true an exponent of its history as that of Greece, and therefore, on this ground, there never was a literature more worthy of the most profound study. Ancient Hellas has bequeathed us no treasure more valued or valuable, historically or æsthetically, than these immortal inspirations of her earliest and sweetest muse. These poems are almost the only record of the age that produced them, and they bear in themselves the strongest evidence of being the exactest transcripts of that age. In them we see a truthful image of primitive Greek society, in all its greatness and littleness. *The* poet (as the nation that idolised him loved to call him) drew directly from the existing materials he observed in the world around him, and we have reason to believe that he did not sacrifice the current genealogies of men, and the legendary attributes of tribes and cities to what he deemed the exigencies of his poems; and we have still stronger reason to believe that he pictured the manners, the institutions, the feelings, and the intelligence of the heroic age from what he saw, felt, and observed in his own times. Indeed, he could scarcely have done otherwise in such an age.

The horrors of war, not glossed over or softened down, but drawn in their fullest dimensions, and painted in colours

most truthful—the hard lot of captives, the wrongs of women, the sacred rights of hospitality most sacredly observed, the strength and sanctity of ties of blood, the honourable pursuit of piracy and free-booting, the investiture of the Olympian Deities with human motives, passions, and frailties—all these (taking a few examples out of many) find a place in the Homeric picture, for they were all in keeping with the character of his own times: and it is thus, that these compositions are the unconscious expositors of their own contemporary society. We have no parallel in ancient or modern history to measure and denote the supreme and universal influence Homer had on the Greek mind, sympathies, and character. At school the Greek learned his Homer by heart, and was taught all he knew or cared to know of history, geography, genealogy, religion, morality, and criticism, from this authorised and standard text-book. In international disputes this poet was appealed to as an infallible authority, as in the dispute between Athens and Megara respecting Salamis. In religious solemnisations Homer was to the soul of devotion what the Bible is to ourselves. In discussions of moral philosophy, history, and genealogy, his authority was held decisive. And on all questions of literary taste the only orthodox canons of criticism were those drawn from, or sanctioned by, this—

“dead but sceptred sovereign, who still ruled  
Their spirits from his urn.”

It is not without reason that these poems have occupied so large a space in the thoughts and affections of mankind. It was not, indeed, without reason that the haughty soul of Alexander the Great yielded only to their irresistible power and beauty, and that, over them alone the philosophic Plato

lingered with a loving fondness, that while it compromised the consistency of his political creed, did honour to the best sympathies of his heart. The unmistakeable beauties of this the King of Epic poets are easy to recognise, and, in their highest degree, they are peculiar to himself. His supremacy is well maintained by the perfect artlessness of his narrative, in which he never seeks to show his powers, but rather allows them to develop themselves as they are called for by the exigencies of the scene. This artless and quiet style of Homer always rises into sublimity and energy as the interest deepens and the scenes become more impassioned—when his hexameters quiver with emotion, and the forms of his heroes seem to dilate and to move before us—amidst the ringing of bronze and the shouts of battle. In scenes of pathos Homer has no superior, and but one equal,—the Bard of Avon. In the parting of Hector and Andromache, and the story of the Orphan, he pours forth the most exquisite pathos, and the most touching tenderness, proving that every passion and every feeling of the human heart was within the reach of his master mind. Here, however, we must glance at, if we cannot expatiate upon, his concrete forms of speech—his energetic formulas—his emphatic and solemn repetitions, and especially his life-like pictures of living agents, which have touched the sympathies and commanded the interest of all ages and all countries, to an extent immeasurably beyond the influence of any other poet.

The Epic of Virgil, in its sweetest strains, is but the echo of the blind old bard, whose songs, like the songs of a bird, singing for very exuberance of joy, overflow with a gladness, an animation, and a freshness that cannot be found in the artificial and polished hexameters of the Mantuan Poet.

The Bible alone excepted, no book has been more severely or unfairly assailed by modern criticism than Homer. In addition to cavils already alluded to, it may be sufficient here to mention that objections have been started to some portions of the Homeric Ballads, as representing what is revolting to human nature or inconsistent with the dignity of the Epic Muse; and on this ground we are asked to condemn the tears of the great Achilles, the caprice of Agamemnon, the laundressing of queenly Nausicaa, the carpentry of King Ulysses and Paris, the full inventory of 'Thersites' deformities and his coarse invectives, as well as all details of murder, outrage, and agony. If such are to be considered faults, in what light should we regard the greater faults and incongruities of Milton, and especially of Shakespeare, incomparably the greatest of all poets? In this respect, however, the great masters of poetry have been followed by the most amiable of painters—Raphael—who did not shrink from painting on his imperishable canvas, cripples, beggars, and demoniacs, alongside of forms of transcendent gracefulness and unearthly beauty. Salvator Rosa, too, we know, absolutely revelled in painting martyrdoms and savage solitudes infested by banditti.\* No such idle conception, of what was revolting to human nature, led the great sculptors to deem it unworthy their chisels to immortalise, in marble, the savage figure of a Satyr and the agonies of a Niobe, a Laocoön, or a Dying Gladiator.

\* The *smooth* landscape is not the work of a great artist. The excellency of such an artist is to imitate the texture of all surfaces which the world around him presents; and if he paints, as an artist ought to paint—the bold, rough rock, the shaggy goat, the broken foreground, the horse in its natural rough state, with its mane and tail uncut, will be all faithfully rendered.—See *Flower, on Painting*.

## EXTRACT I.

“Great as the power of thought afterwards became among the Greeks, their power of expression was still greater. In the former, other nations have built upon their foundations, and surpassed them. In the latter they still remain unrivalled. It is not too much to say that this flexible, emphatic, and transparent character of the language as an instrument of communication—its perfect aptitude for narrative and discussion, as well as for stirring all the veins of human emotion, without ever forfeiting that character of simplicity which adapts it to all men and all times, may be traced mainly to the existence and the widespread influence of the *Iliad* and *Odyssey*. To us these compositions are interesting as beautiful poems, depicting life and manners, and unfolding certain types of character, with the utmost vivacity and artlessness. To their original hearer, they possessed all these sources of attraction—together with others more powerful still—to which we are now strangers. Upon him they bore with the full weight and solemnity of history and religion combined, while the charm of the poetry was only secondary and instrumental. The poet was then the teacher and preacher of the community, not simply the amuser of their leisure hours. They looked to him for revelations of the unknown past, and for expositions of the attributes and dispensations of the gods, just as they consulted the prophet for his privileged insight into the future.”—*Grote's History of Greece*, vol. ii. page 158.

## EXTRACT II.

“Here lie the pith and soul of history, which has fact for its body. It does not appear to me reasonable to presume that Homer idealised his narrative with anything like the license which was indulged in the Carlovingian romance—yet even that did not fail to retain, in many of the most essential particulars, a true historic character; but conveys to us partly by fact, and partly through a vast parable, the inward life of a period pregnant with forces that were to operate powerfully upon our own characters and condition . . . . The immense mass of matter contained in the *Iliad*, beyond what the action of the poem requires, and likewise in its nature properly historical, of itself supplies the strongest proof of the historic aims of the poet. Whether in the introduction of all this matter, he followed a set and conscious purpose of his own mind,

or whether he only fed the appetite of his hearers with what he found agreeable to them, is little material to the question . . . . . I have particularly in view the great multitude of genealogies; their extraordinary consistency with each other, and with the other historical indications of the poems; their extension to a very large number, especially in the catalogue of secondary persons; the Catalogue itself, that most remarkable production, as a whole; the accuracy with which the names of the various races are handled and bestowed throughout the poems; the particularity of the demand regularly made upon strangers for information concerning themselves, and especially the constant inquiry who were their parents, what was, for each person, as he appears, his relation to the past?—and again the numerous narratives of prior occurrences with which the poems, and particularly the more historic ‘*Iliad*,’ are so thickly studded. Now this appetite for commemoration on the part of those for whom Homer wrote, does not fix itself upon what is imaginary. It tolerates fiction by way of accessory and embellishment; but, in the main, it relies upon what it takes to be solid food . . . . . But there is, I think, another argument to the same effect, of the highest degree of strength which the nature of the case admits. It is to be found in the fact that Homer has not scrupled to make some sacrifices of poetical beauty and propriety to these historic aims. For, if any judicious critic were called upon to specify the chief poetical element of the ‘*Iliad*,’ would he not reply by pointing to the multitude of stories from the past, having no connection or, at best a very feeble one, with the war, which are found in it?”—*Essay on Homer*, by Right Honourable W. E. Gladstone, M.P.





# Ι Λ Ι Α Σ.

## A. 1.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος  
 οὐλομένην, ἣ μυρ' Ἀχαιοῖς ἄλγε' ἔθηκεν,  
 πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδὶ προΐαψεν  
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν  
 οἴωνοῖσί τε πᾶσι — Διὸς δ' ἐτελέετο βουλή —, 5  
 ἔξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
 Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἑριδι ξυνέηκε μάχεσθαι;  
 Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς  
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10  
 οὐνεκα τὸν Χρῦσιν ἡτίμησ' ἀρητῆρα  
 Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν  
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματα' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
 χρυσέφ' ἀνὰ σκῆπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς, 15  
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·  
 “Ἀτρεΐδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,  
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες  
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·  
 παῖδα δ' ἐμοὶ λῦσαι τε φίλην τά τ' ἄποινα δέχεσθαι 20  
 ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
 αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν· 25  
 “μή σε, γέρον, κολήσιν ἐγὼ παρὰ νηυσὶ κιχέω,

ἦ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,  
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.  
 τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν  
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30  
 ἱστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιόωσαν.  
 ἀλλ' ἴθι, μή μ' ἐρέθιζες, σαώτερος ὥς κε νέηαι."

ἌΩς ἔφατ', ἐδδεδεικνεν δ' ὁ γέρον καὶ ἐπαίθετο μύθῳ.  
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης,  
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος 35  
 Ἀπόλλωνι ἀνακτι, τὸν ἡὔκομος τέκε Λητώ·  
 " κλυθὶ μεν, ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφί ἀνάσσεις,  
 Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,  
 ἦ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί' ἔκηα 40  
 ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνηον ἐέλδωρ·  
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 βῆ δὲ κατ' Οὐλύμποιο καρπῶν χωόμενος κῆρ,  
 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. 45  
 ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωόμενοιο,  
 αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἐοικώς.  
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·  
 δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.  
 οὐρήας μὲν πρῶτον ἐπ'όχετο καὶ κύνας ἀργούς, 50  
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχευεὺκὲς ἐφίεις  
 βάλλ'. αἰεὶ δὲ πυραὶ νεκῶν καλόντο θαμναί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὄχετο κῆλα θεοῖο,  
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·  
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρῃ· 55  
 κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.  
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,  
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·  
 " Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω  
 ἄψ ἀπονοστήσειν, εἴ κεν θανάτῳ γε φύγοιμεν, 60  
 εἰ δὴ ὁμοῦ πόλεμός τε δαμῇ καὶ λοιμὸς Ἀχαιοῖς.  
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῇ  
 ἢ καὶ ὄνειροπόλῳ — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν —,  
 ὅς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,  
 εἴτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβῃς, 65

αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων  
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμύναι.”

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη  
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,  
ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,  
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω  
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.

ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν  
“ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι  
μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἀνακτος,

τοιγὰρ ἐγὼν ἔρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοοσσην  
ἢ μὲν μοι πρόφρων ἔπεσω καὶ χερσὶν ἀρήξην.  
ἢ γὰρ ὀτομαι ἀνδρα χολωσέμεν, ὃς μέγα πάντων  
Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.  
κρείσσω γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρη·  
εἰ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,  
ἐν στήθεσσι ἐοῖσι. σὺ δὲ φράσαι, εἰ με σιώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
“θαρήσας μάλα εἰπὲ θεοπρόπιον ὅτι οἴσθα·  
σὺ μὰ γὰρ Ἀπόλλωνα δίφιλον, ὅτε σύ, Κάλχαν,  
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
οὗ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο  
σοὶ κόλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐπαίσει  
συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπης,  
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

Καὶ τότε δὴ θάρσησε καὶ ἠΐδα μάντις ἀμύμων·  
“οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,  
ἀλλ' ἔνεκ' ἀρητῆρος, δν ἠτίμησ' Ἀγαμέμνων,  
οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἀποινα,  
τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἠδ' ἔτι δώσει.  
οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσσει,  
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην  
εἰς Χρυσήν· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.”

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη  
ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιαι  
πίμπλαντ', ὅσσε δέ αἱ πυρὶ λαμπετάωντι ἔϊκτην.

- Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπεν· 105  
 “ μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγυνον εἶπας.  
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας.  
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,  
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110  
 οὐνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα  
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν  
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἐθέν ἐστι χερεῖων,  
 οὐ δέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115  
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·  
 βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.  
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος  
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἕοικεν.  
 λεύσσετε γὰρ το γέ πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.” 120  
 Τὸν δ' ἡμέμβειτ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
 “ Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,  
 πῶς γὰρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;  
 οὐδὲ τί που ἴδμεν ξυνήϊα κείμενα πολλὰ,  
 ἀλλὰ τὰ μὲν πολίων ἔξ ἐπράθομεν, τὰ δέδασται, 125  
 λαοὺς δ' οὐκ ἐπέοικε παλλίλογα ταῦτ' ἐπαγείρειν.  
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ  
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἶ κέ ποθι Ζεὺς  
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.”  
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130  
 “ μὴ δ' οὕτως ἀγαθὸς περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,  
 κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.  
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως  
 ἦσθαι δενόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;  
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135  
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·  
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος  
 ἄξω ἑλών· ὃ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.  
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140  
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,  
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην  
 θείομεν, ἃν δ' αὐτὴν Χρυσηΐδα καλλιπάρηον

βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,  
ἧ Δίας ἧ Ἰδομενεὺς ἧ δῖος Ὀδυσσεὺς 145  
ἧ δὲ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,  
ὄφρ' ἡμῖν ἐκάεργον ἰλάσσαι ἱερὰ ῥέξας."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
"ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,  
πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150  
ἧ ὁδὸν ἐλθέμεναι ἧ ἀνδράσιν ἴφι μάχεσθαι;  
οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητάων  
δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·  
οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,  
οὐδὲ ποτ' ἐν Φθίγῃ ἐριβώλακι βωτιανείρῃ 155  
καρπὸν ἐδηλήσαντ', ἐπειὴ μάλα πολλὰ μεταξὺ  
οὐρεά τε σκιόεντα θάλασσά τε ἡχίησσαν·  
ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,  
τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,  
πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160  
καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
ὦ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἱὲς Ἀχαιῶν.  
οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ  
Τρώων ἐκπέρσωσ' εὐναιόμενον πολλίεθρον·  
ἀλλὰ τὸ μὲν πλείον πολυαῖκος πολέμοιο 165  
χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,  
σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
νῦν δ' εἴμι Φθίηνδ', ἐπειὴ πολὺν φέρτερόν ἐστιν  
οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' ὅτω 170  
ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."

Τὸν δ' ἡμέμβετ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·  
"φεῦγε μάλ', εἰ τοι θυμὸς ἐπέσσεται· οὐδὲ σ' ἐγῶ γε  
λίσσομαι εἵνεκ' ἐμεῖο μένειν· παρ' ἐμοιγε καὶ ἄλλοι 175  
οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.  
ἔχθιστος δέ μοι ἔσσι διοτρεφῶν βασιλῆων·  
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.  
οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν  
Μυρμιδόνεσσιν ἀνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180  
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·  
ὥς ἐμ' ἀφαιρεῖται Χρῦσηΐδα Φοῖβος Ἀπόλλων,

τὴν μὲν ἐγὼ σὺν νῆϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρησον  
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' εὖ εἰδῆς,  
ὅσσον φέρτερός εἰμι σέθεν, στυγὴ δὲ καὶ ἄλλος  
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην." 185

\*Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ  
στήθεσσι λασίοισι διάνδιχα μερμήριξεν,  
ἦ ὅ γε φάσανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,  
ἦε· χόλον παύσειεν ἐρητύσειέ τε θυμόν. 190

ἕως ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη  
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη,  
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
στή δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,  
οἷφ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο. 195

θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω  
Παλλὰδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν.  
καὶ μιν φωνήσας ἔπεα πτερόειπα προσηύδα·  
"τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;  
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;  
ἄλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὁῶ· 200

ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση." 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,  
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,  
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
ἄλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ·  
ἄλλ' ἦτοι ἔπεσιν μὲν ὀνειδίσουν, ὥς ἕσταί περ.  
ᾧδε γὰρ ἐξέρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
καὶ ποτέ τοι τρεῖς τόσσα παρέσσεται ἀγλαὰ δῶρα  
ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν." 210

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
"χρὴ μὲν σφωϊτερόν γε, θεά, ἔπος εἰρύσσεσθαι,  
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.  
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἐκλυον αὐτοῦ." 216

Ἦ, καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν,  
ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, σὺ δ' ἀπίθησεν  
μύθῳ Ἀθηναίης. ἦ δ' Οὐλυμπόνδε βεβήκει 220

δῶματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν  
 Ἄτρεϊδην προσέειπε, καὶ οὐ πω λήγε χόλοιο·  
 “οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, 225  
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι·  
 οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν  
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.  
 ἦ πολὺν λῳΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἶπη. 230  
 δημοβόρος βασιλεὺς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·  
 ἦ γὰρ ἄν, Ἄτρεϊδη, νῦν ὕστατα λωβήσαιο.  
 ἀλλ' ἔκ τοι ἔρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·  
 ναὶ μὰ τὸδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄξους  
 φύσει, ἐπειδὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235  
 οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν  
 φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν νῖες Ἀχαιῶν  
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἵτε θέμιστας  
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·  
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἴξεται νῖας Ἀχαιῶν 240  
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ  
 χραϊσμεῖν, εὐτ' ἄν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνουιο  
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθὶ θυμὸν ἀμύξεις  
 χυόμενος, ὅτ' ἀριστον Ἀχαιῶν οὐδὲν ἔτισας.”  
 Ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαλή 245  
 χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δ' αὐτός·  
 Ἄτρεϊδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ  
 ἠδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,  
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῇ.  
 τῷ δ' ἤδη δύο μὲν γεγεαὶ μερόπων ἀνθρώπων 250  
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο  
 ἐν Πύλῳ ἠγαθήῃ, μετὰ δὲ τριτάτοισιν ἀνασσειν.  
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν  
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.  
 ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες, 255  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,  
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοισιν,  
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.  
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμείο.  
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέ περ ὑμῖν 260

- ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἷ γ' ἀθέριζον.  
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,  
 οἶον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,  
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον  
 [Θησέα τ' Αἰγελῖδην, ἐπιείκελον ἀθανάτοισιν]. 265  
 κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·  
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,  
 φηρσὶν ὀρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν.  
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθῶν,  
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270  
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τις  
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.  
 καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μύθῳ.  
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.  
 μήτε σὺ τόνδ' ἀγαθὸς περ ἔων ἀποαίρεο κούρην, 275  
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·  
 μήτε σὺ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῇ  
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς  
 σκηπτούχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.  
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γένωατο μήτηρ, 280  
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει·  
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε  
 λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.”  
 Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285  
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
 πάντων μὲν κρατεῖεν ἐθέλει, πάντεσσι δ' ἀνάσσειν,  
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.  
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290  
 τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι ;”  
 Τὸν δ' ἄρ' ὑποβλήδην ἡμίβετο διὸς Ἀχιλλεύς·  
 “ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,  
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς.  
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἔμοιγε 295  
 [σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἶω].  
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 χερσὶ μὲν οὐ τοι ἔγωγε μαχήσομαι εἵνεκα κούρης,  
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·



τῶν δ' ἄλλων ἃ μοι ἔστι θοῇ παρὰ νηϊ μελαίνῃ, 300  
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμείο.  
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·  
αἰψά τοι αἶμα κελαινὸν ἐρώήσει περὶ δουρί.”

ᾧ τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν  
ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305  
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἕϊσας  
ἦϊε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·  
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην  
βῆσε θεῶ, ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον 310  
εἶσεν ἄγων· ἐν δ' ἄρχος ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,  
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἀνωγεν.  
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,  
ἔρδον δ' Ἀπόλλωνι τελεέσσας ἐκατόμβας 315  
ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·  
κνίσῃ δ' οὐρανὸν ἴκεν ἐλισσομένη περὶ καπνῷ.

ᾧ οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων  
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ,  
ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320  
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

“ ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·  
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον.  
εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325

ᾧ εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,  
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.  
τὸν δ' εἶρον παρὰ τε κλισίῃ καὶ νηϊ μελαίνῃ  
ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330

τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα  
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·  
αὐτὰρ ὃ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·  
“ χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.  
ἄσπον ἵτ'· οὐ τί μοι ὕμμες ἐπαῖτιοι, ἀλλ' Ἀγαμέμνων, 335  
ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἕξαγε κούρην  
καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων

πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων  
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε 340  
χρεῖώ ἐμείο γένηται ἀεικέα λοιγὸν ἀμύναι  
τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοῖησι φρεσὶ θύει,  
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοντο Ἀχαιοί."

ἌΩς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 345  
ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρησον,  
δῶκε δ' ἄγειν. τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν  
ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κλέν. αὐτὰρ Ἀχιλλεὺς  
δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς,  
θῖν' ἔφ' ἄλδος πολιῆς, ὀρόων ἐπ' ἀπείρουνα πόντον • 350  
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας δρεγνύς •

“ μήτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔοντα,  
τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,  
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.  
ἦ γὰρ μ' Ἀτρεΐδης εὐρυκρέων Ἀγαμέμνων 355  
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ἌΩς φάτο δακρυχέων, τοῦ δ' ἔκλυε πότνια μήτηρ,  
ἡμένη ἐν βένθεσσιν ἄλδος παρὰ πατρὶ γέροντι.  
καρπαλίμως δ' ἀνέδνυ πολιῆς ἄλδος ἥστ' ὀμίχλῃ,  
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360  
χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·  
“ τέκνον, τί κλαῖεις ; τί δέ σε φρένας ἴκετο πένθος ;  
ἔξαυδα, μὴ κεῦθε νόψ, ἵνα εἶδομεν ἄμφω.”

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλλεὺς·  
“ οἶσθα· τίη τοι ταῦτ' εἰδυλή πάντ' ἀγορεύω ; 365  
ῥόχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.  
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,  
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρῦσηΐδα καλλιπάρησον.

Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370  
ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων  
λυσόμενός τε θύγατρα φέρων τ' ἀπερελσί' ἄποινα,  
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἑλίσσεται πάντας Ἀχαιοὺς,  
Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν. 375

ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·

- ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο. τοῖο δ' Ἀπόλλων 380  
 εὖξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,  
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ  
 θνήσκον ἐπασσύτεροι, τὰ δ' ἐπῄχετο κῆλα θεοῖο  
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἅμμι δὲ μάντις  
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385  
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·  
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἵψα δ' ἀναστὰς  
 ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.  
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ  
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390  
 τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες  
 κούρην Βρισηῖος, τὴν μοι δόσαν νῆες Ἀχαιῶν.  
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔης·  
 ἐλθοῦς· Οὐλύμπόνδε Δία λίσαι, εἴ ποτε δὴ τι  
 ἦ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργῳ. 395  
 πολλὰκι γὰρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα  
 εὐχομένης, ὅτ' ἔφησθα κελαϊνεφέϊ Κρονίωνι  
 οἷῃ ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,  
 ὅπποτε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
 Ἥρῃ τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνῃ. 400  
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαιο δεσμῶν,  
 ὥχ' ἐκατόγχειρον καλέσας· ἐς μακρὸν Ὀλυμπον,  
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίῳ· ὁ γὰρ αὐτε βίῃ οὐ πατρὸς ἀμείνων·  
 ὃς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίῳν. 405  
 τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.  
 τῶν νῦν μιν μνήσασα παρέξεο καὶ λαβὲ γούνων,  
 αἱ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσι ἀρῆξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλα ἔλσαι Ἀχαιοὺς  
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 γυνῇ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."  
 Τὸν δ' ἡμέμβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;  
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415  
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δῆν·

νῦν δ' ἅμα τ' ὠκύμορος καὶ διζυρὸς περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.  
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῃ  
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθῃται. 420  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν  
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.  
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·  
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425  
 καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,  
 καὶ μιν γονάσσομαι, καὶ μιν πείσεσθαι οἶω."

ᾧς ἄρα φωνήσας ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ  
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,  
 τήν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς 430  
 ἐς Χρῦσιν ἵκανεν ἄγων ἱερὴν ἑκατόμβην.  
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,  
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,  
 ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες  
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435  
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·  
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·  
 ἐκ δ' ἑκατόμβην βῆσαν ἐκβόλῃ Ἀπόλλωνι·  
 ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.  
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440  
 πατρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·  
 "ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῃ θ' ἱερὴν ἑκατόμβην  
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,  
 ὅς νῦν Ἀργείοισι πολύστονα κῆδε' ἐφῆκεν." 445

ᾧς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων  
 παῖδα φίλην. τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην  
 ἐξεῖς ἔστησαν ἐϋδμητον περὶ βωμόν,  
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.  
 τοῖσιν δὲ Χρῦσης μεγάλ' εὔχετο, χεῖρας ἀνασχών· 450  
 "κλύθι μεν, ἀργυρότοξ', ὅς Χρῦσιν ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις·  
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,  
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·  
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455

ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν 460  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίε δ' ἐπὶ σχίσῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν, 465  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτιης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 κούροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470  
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,  
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,  
 καλὸν ἀεῖδοντες παιήονα, κούροι Ἀχαιῶν,  
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.  
 ἦμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, 475  
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
 τοῖσιν δ' ἵκμενον οὖρον ἵει ἐκάεργος Ἀπόλλων.  
 οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστίᾳ λευκὰ πέτασσαν· 480  
 ἐν δ' ἄνεμος πρήσεν μέσον ἱστίον, ἄμφι δὲ κῦμα  
 στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
 ἢ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
 αὐτὰρ ἐπεὶ ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485  
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,  
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,  
 διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·  
 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490  
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
 αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.  
 Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,  
 καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες

πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων  
 παιδὸς ἐοῦ, ἀλλ' ἥ γ' ἀνεδύσето κύμα θαλάσσης, 496  
 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.

εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.  
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500  
 σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσά  
 λισσομένη προσέειπε Δία Κρονίωνα ἀνακτα·

“Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα  
 ἦ ἔπει ἦ ἔργω, τόδε μοι κρήνην ἐέλωρ·  
 τίμησόν μοι υἱόν, δς ὠκυμορώτατος ἄλλων 505  
 ἔπλετ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ,  
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ  
 υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.” 510

ἌΩς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,  
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὡς ἤψατο γούνων,  
 ὥς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεῦτερον αὐτῖς·  
 “νημερτές μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,  
 ἦ ἀπόειπ', ἐπεὶ οὐ τοι ἐπι δέος, ὄφρ' εὖ εἰδῶ, 515  
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
 “ἦ δὴ λόγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις  
 Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.  
 ἦ δὲ καὶ αὐτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520  
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.  
 ἀλλὰ σὺ μὲν νῦν αὐτῖς ἀπόστιχε, μέ τι νοήσῃ  
 Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.  
 εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι, ὄφρα πεποίθῃς·  
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525  
 τέκμων· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν  
 οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανέυσω.”

Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·  
 ἀμβρόσiai δ' ἄρα χαῖται ἐπερρώσαντο ἀνακτος  
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530

Τὼ γ' ὥς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα  
 εἰς ἄλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,  
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν

ἔξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη  
μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535

ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη  
ἡγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς  
ἄργυρόπεζα Θέτις, θυγάτηρ ἄλλοιο γέροντος.  
αὐτίκα κερτομίλοισι Δία Κρονίωνα προσηύδα·  
“ τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς ; 540  
αἰεὶ τοι φίλον ἔστιν, ἐμεῦ ἀπονόσφιν ἔοντα,  
κρυπτάδια φρονέοντα δικάζέμεν· οὐδέ τί πώ μοι  
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·  
“ Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545  
εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἐούσῃ.  
ἀλλ' ὃν μὲν κ' ἐπικεκῆς ἀκουέμεν, οὗ τις ἔπειτα  
οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·  
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετᾴλλα.” 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;  
καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,  
ἀλλὰ μάλ' εὐκηλὸς τὰ φράζεαι, ἅσσο' ἐθέλησθα.  
νῦν δ' αἰνῶς δειδοῖκα κατὰ φρένα, μή σε παρείπῃ 555  
ἄργυρόπεζα Θέτις, θυγάτηρ ἄλλοιο γέροντος·  
ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.  
τῇ σ' ὁτὼ κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα  
τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560  
“ δαιμονίη, αἰεὶ μὲν ὅτεαι, οὐδέ σε λήθω,  
πρῆξαι δ' ἔμπης οὗ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ  
μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ῥίγιον ἔσται.  
εἰ δ' οὔτω τοῦτ' ἔστιν, ἐμοὶ μέλλει φίλον εἶναι.  
ἀλλ' ἀκούσα κάθησο, ἐμῷ δ' ἐπιπείθεο μῦθον, 565  
μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ  
ἄσσουν ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.”

“ Ὡς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,  
καὶ ῥ' ἀκούσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·  
ῶχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῶνες. 570  
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,  
μητρὶ φίλῃ ἐπὶ ἥρα φέρων, λευκωλένῳ Ἥρη·

“ ἡ δὴ λόγια ἔργα τὰδ’ ἔσσεται, οἷδ’ ἔ· ἀρεκτά,  
 εἰ δὴ σφῶν ἔνεκα θεητῶν ἐρυθαίετο· ὣδε,  
 ἐν δὲ θεοῖσι κολῶν ἐλαίετο· οἷδ’ ἐ τι λαίπρως  
 ἐσθλῆς ἔσσεται ἦλος, ἐπεὶ τὰ χερεῖσσι ρικῇ.  
 μητρὶ δ’ ἐγὼ παράφημι, καὶ αὐτῇ περ ποσειδῆ.  
 πατρὶ φίλῳ ἐπὶ ἦρα φέρειω Διί, ὅφρα μὴ αἶτε  
 νεικείησι πατήρ, σὺν δ’ ἡμῶν δαῖτα ταραξῇ.  
 εἴ περ γάρ κ’ ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς  
 ἐξ ἐδέων στυφελίζαι· ὁ γὰρ πολὺν φέρτατός ἐστιν.  
 ἀλλὰ σὺ τὸν γ’ ἐπέεσσι καθάπτεσθαι μαλακοῖσιν  
 αὐτίκ’ ἔπειθ’ Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν.”

575

580

\* Ὡς ἄρ’ ἔφη, καὶ ἀναίξας δέπας ἀμφικύπελλον  
 μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν·  
 “ τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,  
 μή σε φίλῃν περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι  
 θεωομένην. τότε δ’ οὐ τι δυηήσομαι ἀχνύμεγός περ  
 χραισμείν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.  
 ἦδη γάρ με καὶ ἄλλοι’ ἀλεξέμεναι μεμαῶτα  
 ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.  
 πᾶν δ’ ἡμαρ φερόμην, ἅμα δ’ ἡελίῳ καταδύντι  
 κάππεσον ἐν Λήμνῳ· ὀλίγος δ’ ἔτι θυμὸς ἐνῆεν·  
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”

585

590

595

\* Ὡς φάτο, μεῖδῃσεν δὲ θεὰ λευκώλενος Ἥρη,  
 μειδῆσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.  
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
 οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.  
 ἄσβεστος δ’ ἄρ’ ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,  
 ὥς ἴδον Ἥφαιστον διὰ δῶματα ποιπνύοντα.

600

\* Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 δαίνυντ’, οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἕϊσης,  
 οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ’ Ἀπόλλων,  
 Μουσάων θ’, αἱ ἀεῖδον ἀμειβόμεναι· ὅππῃ καλῇ.  
 αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡελίοιο,  
 οἱ μὲν κακκέοντες ἔβαν οἰκόνδε ἕκαστος,  
 ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις  
 Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν,  
 Ζεὺς δὲ πρὸς δὺν λέχος ἦν Ὀλύμπιος ἀστεροπητῆς,  
 ἔνθα πάρος κοιμᾶθ’, ὅτε μιν γλυκὺς ὕπνος ἰκάνοι.  
 ἔνθα καθεῦδ’ ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

605

610



## B. 2.

- ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσται  
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,  
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα  
 τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5  
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον.  
 μαί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “βάσκ' ἴθι, οὐλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·  
 ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο  
 πάντα μάλ' ἀτρεκέως ἀγορεύμεν, ὥς ἐπιτέλλω. 10  
 θωρήξαι ἔκτελε κερηκόμωντας Ἀχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαργιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.” 15
- Ὡς φάτο, βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.  
 καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,  
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν  
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.  
 στή δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶν υἱὲ ἰοικώς, 20  
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·  
 τῷ μιν ἔεισάμενος προσεφώνεε θεῖος Ὀνειρος·  
 “εὐδεις, Ἀτρέος υἱὲ δαΐφρονος, ἵπποδάμοιο·  
 οὐ χρή παννύχιον εὖδειν βουληφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμληεν. 25  
 νῦν δ' ἐμέθεν ξύνες ᾧκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σεῦ ἀνευθεν ἔων μέγα κήδεται ἦδ' ἐλεαίρει.  
 θωρήξαι σε κέλευσε κερηκόμωντας Ἀχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαργιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται  
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδὲ σε λήθῃ  
 αἰρεῖτω, εὖτ' ἂν σε μελίσφρων ὕπνος ἀνήῃ.”  
 Ὡς ἄρα φωνήσας ἀπεβήσето, τὸν δ' ἔλιπ' αὐτοῦ 35  
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.

φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,  
 νήπιος, οὐδὲ τὰ ἤδη ἅ ῥα Ζεὺς μῆδετο ἔργα·  
 θήσειν γὰρ ἔτ' ἐμελλεν ἐπ' ἄλγεά τε στοναχάς τε  
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40  
 ἔγρετο δ' ἐξ ὕπνου, θεῇ δέ μιν ἀμφέχοντ' ὄμφῃ.  
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα,  
 καλόν, νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον. 45  
 εἶλετο δὲ σκῆπτρον πατρώϊον, ἀφθιτον αἰεὶ  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

Ἦως μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλύμπου  
 Ζητὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγοισι κέλευσεν 50  
 κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

Βουλὴν δὲ πρῶτον μεγαθύμων ἴξε γερόντων  
 Νεστορέῃ παρὰ νηὶ Πυλολιγενέος βασιλῆος.  
 τοὺς δ' γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν· 55  
 “κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος  
 ἀμβροσίην διὰ νύκτα, μάλιστ' αὖ δὲ Νέστορι δίφ  
 εἰδός τε μέγεθός τε φυὴν τ' ἀγχιστὰ ἐφέκει.

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν  
 ‘εὔδεις, Ἀτρεὺς νιὲ δαΐφρονος, ἵπποδάμοιο ; 60  
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμνηεν.

νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.  
 θωρήξαι σε κέλευσε κερηκομόωντας Ἀχαιοὺς 65  
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἥρην λισσομένην, Τρώεσσι δὲ κήδε' ἐφήπται  
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.” ὥς ὁ μὲν εἰπὼν 70  
 ὥχετ' ἀποπτόμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.  
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.  
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,  
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·  
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.” 75

ἦτοι ὃ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·  
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·  
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἦδὲ μέδοντες,  
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,  
 80 ψεῦδός κεν φαῖμεν καὶ νοσφιζόμεθα μᾶλλον·  
 νῦν δ' ἶδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὖχεται εἶναι.  
 ἀλλ' ἄγετ', αἱ κέν πως θεωρήσομεν νῆας Ἀχαιῶν.”  
 ὣς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,  
 οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν,  
 85 σκηπτούχοι βασιλῆες. ἐπεσσεύοντο δὲ λαοί.  
 ἦύτε ἔθνεα εἰσι μελισσᾶων ἀδυνάων,  
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·  
 βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·  
 αἱ μὲν τ' ἐνθα ἅλις πεποτήταται, αἱ δέ τε ἐνθα·  
 90 ὥς τῶν ἔθνεα πολλὰ νεῶν ἅπο καὶ κλισιάων  
 ἡϊόνοσ προπάροιθε βαθείης ἱστιχόωντο  
 ἰλαδὸν εἰς ἀγορήν. μετὰ δὲ σφισιν ὅσσα δεδήει  
 ὀτρύνουσι· ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα  
 95 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας  
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς  
 σχοιάτ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.  
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας  
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων  
 100 ἕστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.  
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι,  
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργειφόντῃ·  
 Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ,  
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρείϊ, ποιμένι λαῶν·  
 105 Ἀτρεὺς δὲ θήσκων ἔλιπεν πολύαρνι Θυέστῃ,  
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,  
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.  
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετῆῦδα·  
 “ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἄρης,  
 110 Ζεὺς με μέγα Κρονίδης ἀτῇ ἐνέδθησε βαρείῃ,  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
 νῦν δὲ κακὴν ἀπάτην βουλευσάτο, καὶ με κελεύει

δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115  
 οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,  
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα  
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.  
 αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,  
 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120  
 ἄπρηκτον πόλεμον πολεμίζειν ἥδ' ἐμάχεσθαι  
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφαιται.  
 εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῳέες τε,  
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἅμφω,  
 Τρῳᾶς μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν, 125  
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθείμεν Ἀχαιοί,  
 Τρῳῶν δ' ἀνδρὰ ἕκαστον ἐλοίμεθα οἰνοχοεῦεν,  
 πολλαὶ κεν δεκάδες δευόλατο οἰνοχοόιο.  
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν  
 Τοῶων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπικούροι 130  
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,  
 οἷ μὲ μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα  
 Ἴλίου ἐκπέρσαι εὐναιόμενον πολίεθρον.  
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,  
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται, 135  
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νῆπια τέκνα  
 εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἅμμι δὲ ἔργον  
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρύαγυιαν.”  
 ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄριεν  
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.  
 κινήθη δ' ἀγορὴ ὥς κύματα μακρὰ θαλάσσης,  
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145  
 ὥρορ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.  
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺν λήϊον ἐλθών,  
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦνι ἀσταχύεσσιν,  
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ  
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150  
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον  
 ἄπτεσθαι νηῶν ἥδ' ἐλκόμεν εἰς ἅλα δῖαν,  
 οὐρούς τ' ἐξεκάθαιρον· αὕτῃ δ' οὐρανὸν ἴκεν

οἴκαδε ἱεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀγέλοισιν ὑπέρμορα νόστος ἐτύχθη,  
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν· 155

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,  
οὔτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,  
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,  
καὶ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρῳσὶ λίποιεν 160  
Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.  
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·  
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.” 165

Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.  
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,  
καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.  
εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον  
ἑσταότ'· οὐδ' ὃ γε νηὸς εὖσσέλμοιο μελαίνης 170  
ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανε.  
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη·  
“διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
οὔτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,  
φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες, 175  
καὶ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρῳσὶ λίποιτε  
Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης.  
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,  
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρέτυε φῶτα ἕκαστον,  
μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.” 180

Ὡς φάθ', ὃ δὲ ξυνέηκε θεῆς ὅπα φωνησάσης.  
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε, τὴν δ' ἐκόμισσεν  
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.  
αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἔλθων 185  
δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

“Ουτινα μὲν βασιλῆα καὶ ἕξοχον ἄνδρα κιχείη,  
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
“δαιμόνι, οὗ σε ζοικε κακὸν ὧς δειδίσσεσθαι, 190  
ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς.  
οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·

νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.  
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν, οἷον ἔειπεν.  
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν.  
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,  
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς."

195

Ἄον δ' αὖ δῆμον τ' ἄνδρα ἴδοι βοόωντά τ' ἐφείροι,  
 τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μῦθῳ·  
 "δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε,  
 οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
 οὔτε ποτ' ἐν πολέμῳ ἐναριθμῖος οὔτ' ἐν βουλῇ.  
 οὐ μὲν πως πάντες βασιλεύσαμεν ἐνθάδ' Ἀχαιοί,  
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,  
 εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω  
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."

200

205

Ὡς δ' ἔγε κοιρανέων δίεπε στρατόν· οἱ δ' ἐγορήμυδε  
 αὐτῖς ἐπεσσεύοντο μεῶν ἀπο καὶ κλισιάων  
 ἡχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης  
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.

210

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·  
 Θερσίτης δ' ἔτι μῦθος ἀμετροεπῆς ἐκολάφῃ,  
 ὅς ῥ' ἔπεα φρεσὶν ἦσιω ἄκοσμά τε πολλὰ τε ἦδη,  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,  
 ἀλλ' ὅτι οἱ εἴσαιτο γελοῖον Ἀργείοισιν

215

ἔμμεναι. αἰσχιστος δὲ ἄνθρωπος ὑπὸ Ἴλιον ἦλθεν  
 φορκὸς ἔην, χωλὸς δ' ἕτερον πῶδα· τῷ δέ οἱ ὤμῳ  
 κυρτῷ, ἐπὶ στήθεος συνοχωκότῃ· αὐτὰρ ὑπερθεῖν  
 φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.  
 ἐχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσσῆϊ·

220

τῷ γὰρ νεικεῖσκε. τότε αὐτ' Ἀγαμέμνωνι δίῳ  
 ὀξέα κεκληγῶς λέγ' ὀνειδέα. τῷ δ' ἄρ' Ἀχαιοὶ  
 ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.

αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μῦθῳ·  
 "Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπιμέμφεαι ἠδὲ χατίζεις;  
 πλείαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες  
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ὥς τοι Ἀχαιοὶ  
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.

225

ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει  
 Τρώων ἵπποδάμων ἐξ Ἴλίου νῆος ἀποινα,  
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,

230

ἥε γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,  
 ἦντ' αὐτὸς ἀπονόσφι κατίσχεται ; οὐ μὲν ἔοικεν  
 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν νῆας Ἀχαιῶν.  
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί,  
 οἵκαδ' ἐπερ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν  
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται,  
 ἦ ῥά τί οἱ χήμεῖς προσαμύνομεν ἥε καὶ οὐκί.  
 ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνουνα φῶτα,  
 ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων  
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."

Ὡς φάτο νεικεῖων Ἀγαμέμνονα, ποιμένα λαῶν,  
 Θερσίτης. τῷ δ' ὦκα παρίστατο διὸς Ὀδυσσεύς,  
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·  
 "Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητῆς  
 ἴσχοιο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.  
 σὺ γὰρ ἐγὼ σέο φημί χειριότερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.  
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,  
 καὶ σφιν ὀνειδέα τε προφέρεις, νόστον τε φυλάσσοις.  
 οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,  
 ἦ εὖ ἥε κακῶς νοστήσομεν νῆες Ἀχαιῶν.  
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν  
 ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νῦ περ ὦδε,  
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὥμοισιν ἐπέιῃ,  
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,  
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,  
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,  
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
 πεπληγῶς ἀγορήθην ἀεικέσσι πληγῇσιν."

Ὡς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ  
 πλήξεν· ὁ δ' ἰδνῶθη, θαλερόν δέ οἱ ἔκφυγε δάκρυ,  
 σμῶδιξ δ' αἵματόεσσα μεταφρένου ἔξυπανέστη  
 σκήπτρου ὑπο χρυσέου. ὁ δ' ἄρ' ἔξετο τάρβησέν τε,  
 ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.  
 οἱ δὲ, καὶ ἀχρύνενοι περ, ἐπ' αὐτῷ ἠδὺν γέλασαν.

ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·  
 “ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἔσθλα ἔοργεν  
 βουλὰς τ’ ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·  
 νῦν δὲ τόδε μέγ’ ἄριστον ἐν Ἀργείοισιν ἔρεξεν,  
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ’ ἀγοράων. 275  
 οὐ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ  
 νεικείειν βασιλῆας οὐνειδείοις ἐπέεσσιν.”

ᾧς φάσαν ἢ πληθύς. ἀνὰ δ’ ὁ πτολίπορθος Ὀδυσσεὺς  
 ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη,  
 εἰδομένη κήρυκι, σιωπῇ λαὸν ἀνώγει, 280  
 ὥς ἅμα θ’ οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν  
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίετο βουλήν.

ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·  
 “Ἄτρεϊδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ  
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285  
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν  
 ἐνθάδ’ ἔτι στείχοντες ἀπ’ Ἀργεὸς ἵπποβότοιο,  
 Ἴλιον ἐκπέρσαι· εὐτείχεον ἀπονέεσθαι.

ὥστε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες  
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290

ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.  
 καὶ γάρ τίς θ’ ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο  
 ἀσχαλάα σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι  
 χιμερίαι εἰλέωσιν ὀρινομένη τε θάλασσα. 295

ἡμῖν δ’ εἵνατός ἐστι περιτροπέων ἐνιαυτὸς  
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ’ Ἀχαιοὺς  
 ἀσχαλᾶν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
 αἰσχρὸν τοι δηρὸν τε μένειν κενεὸν τε νέεσθαι.  
 τλήητε, φίλοι, καὶ μείνατ’ ἐπὶ χρόνον, ὅφρα δαῶμεν,  
 ἦ ἔτεον Κάλχας μαντεύεται, ἥε καὶ οὐκί. 300

εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι.  
 χθιστὰ τε καὶ πρῶϊζ’, ὅτ’ ἐς Αὐλῖδα νῆες Ἀχαιῶν  
 ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·  
 ἡμεῖς δ’ ἀμφὶ περὶ κρήνην ἱερὸν κατὰ βωμοὺς 305  
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ·  
 ἐνθ’ ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφεινός,  
 σμερδαλέος, τὸν ῥ’ αὐτὸς Ὀλύμπιος ἦκε φόωσδε,



βωμοῦ ὑπαΐξας πρὸς ῥα πλατάνιστον ὄρουσεν· 310  
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,  
 ὅζω ἐπ' ἀκροσάτῳ, πετάλοις ὑποπεπτηῶτες,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.  
 ἔνθ' ὃ γε τοὺς ἔλεεινὰ κατήσθιε τετριγῶτας·  
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315  
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχύϊαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἔφηνεν·  
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·  
 ἡμεῖς δ' ἔσταότες θαυμάζομεν, οἷον ἐτύχθη. 320  
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·  
 'τίπτ' ἄνεω ἐγένεσθε, καρηκομόωντες Ἀχαιοί;  
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,  
 ὄψιμον, ὄψιτέλεστον, δοῦ κλέος οὐ ποτ' ὀλεῖται. 325  
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·  
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν·  
 κείνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330  
 ἀλλ' ἄγε μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,  
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."  
 ὣς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν αὖσαντων ὑπ' Ἀχαιῶν —  
 μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο. 335  
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·  
 "ὦ πόποι, ἥ δὴ παισὶν εἰκότες ἀγοράασθε  
 νηπιάχοις, οἷς οὐ τι μέλει πολεμῆϊα ἔργα.  
 πῇ δὴ συνθεσλαί τε καὶ ὄρκια βήσεται ἡμῖν;  
 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν 340  
 σπονδαί τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν.  
 αὐτῶς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἔοντες.  
 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλὴν  
 ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμῖνας, 345  
 τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν  
 νόσφιν βουλεύωσ' — ἄνυσις δ' οὐκ ἔσσεται αὐτῶν —  
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο

- γνόμεναι εἴτε ψεύδος ὑπόσχεαις, ἥε καὶ οὐκί.  
 φημί γὰρ οὖν κατανεῦσαι ὑπέρμεντά Κρονίωνα 350  
 ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαιον·  
 Ἀργεῖοι Τρώεσσι φόνου καὶ κῆρα φέροντες,  
 ἀστράπτων ἐπιδέξι', ἐναισίμα σήματα φαίνων.  
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε κέεσθαι.  
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355  
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,  
 ἀπτέσθω ἧς νηὸς εὖσσελμοιο μελαίνης,  
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.  
 ἀλλὰ, ἄναξ, αὐτός τ' εἴ μῆδεα πείθεά τ' ἄλλω· 360  
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὅτι κεν εἴπω.  
 κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγαμέμνων,  
 ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.  
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,  
 γνώσῃ ἐπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νῦν λαῶν, 365  
 ἦδ' ὅς κ' ἐσθλὸς ἔρσι· κατὰ σφέας γὰρ μαχέονται.  
 γνώσεαι δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις  
 ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."
- Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 "ἦ μὰν αὐτ' ἀγορή νικᾷς, γέρον, νῆας Ἀχαιῶν. 370  
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλῶνι,  
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·  
 τῷ κε τάχ' ἡμύσειε πόλις Γριόμοιο ἄνακτος.  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περβομένη τε.  
 ἀλλὰ μοι αἰγλόχος Κρονίδης Ζεὺς ἄλγ' ἔδωκεν, 375  
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει,  
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κοίρης  
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·  
 εἰ δέ ποτ' ἔς γε μῶν βουλευόμεν, οὐκέτ' ἔπειτα  
 Τρωσὶν ἀνάβλησις· κακοῦ ἔσσεται, αὐδ' ἡβαιόν. 380  
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηαί·  
 εὐ μὲν τις δόρυ θηξάσθω, εἰ δ' ἀσπίδα θέσθω,  
 εὐ δέ τις ἵπποισιν δαΐπνου δόσσω ὠκυπόδεσσω,  
 εὐ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,  
 ὥς κε παυτήμεριοι στυγερῷ κρινώμεθ' Ἀρηί. 385  
 οὐ γὰρ παυσωλή γε μετέσσεσθαι, οὐδ' ἡβαιόν,  
 εἰ μὴ νῦν ἐλθοῦσα διακρῖνέει μένος ἀνδρῶν."

- ιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι  
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμψύκην·  
 ιδρώσει δέ τευ ἵππος ἐθέσσην ἄρμα τιταίνων. 390  
 ὃν δέ κ' ἐγὼν ἀπάψευθε μάχης ἐθέλοντα νοήσω  
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οἳ οἱ ἔπειτα  
 ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.”
- “Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα  
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νέστορ Ἐλθών, 395  
 προβλήτι σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει  
 παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.  
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,  
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.  
 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετάων, 400  
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.  
 αὐτὰρ ὁ βοῶν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 πύονα, πενταέτηρον, ὑπερμενέϊ Κρονίωνι,  
 κίκλησκειν δὲ γέροντας ἀριστῆας Παναχατῶν,  
 Νέστορα μὲν πρῶτιστα καὶ Ἴδομενῆα ἄνακτα, 405  
 αὐτὰρ ἔπειτ' Αἴαντε δύνω καὶ Τυδέος υἱόν,  
 ἔκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαστον.  
 αὐτόματος δέ οἱ ἦλθε βοήν ἀγαθὸς Μενέλαος·  
 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονεῖτο.  
 βοῦν δὲ περίσθησάν τε καὶ οὐλοχότας ἀνέλοντο. 410  
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·  
 “Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,  
 μὴ πρὶν ἐπ' ἥλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,  
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον  
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δητῶιο θύρετρα, 415  
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι θαΐξαι  
 χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἐταῖροι  
 πρηνέες ἐν κούρησιν ὁδᾶξ λαξυῖατο γαῖαν.”
- “Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπακράαινε Κρονίων,  
 ἀλλ' ὃ γε δέκτο μὲν ἱρά, πύονσιν δ' ἀμέγαρτον ὄφελεν. 420  
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχότας προβάλλοντο,  
 ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐπάλυψαν·  
 δῖπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καὶ τὰ μὲν ἄρ' σχίσθησαν ἀφύλλοισιν κατέκαιον, 425  
 σπλάγχνα δ' ἔρ' ἀμπαίροντες ὑπέιρσχον Ἐφαιστόιο.

- αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,  
 ὦπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430  
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,  
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·  
 “Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 μηκέτι νῦν δῆθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435  
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει·  
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,  
 ἡμεῖς δ' ἄθροοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα.” 440  
 ὣς ἔφατ', οὐδ' ἀπίθῃσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν  
 κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοὺς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.  
 οἱ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445  
 θύνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη  
 αἰγιδ' ἔχουσ' ἐρίτιμον, ἀγῆρων ἀθανάτην τε,  
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,  
 πάντες εὐπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος.  
 σὺν τῇ παιφιάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450  
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὥρσεν ἑκάστῳ  
 καρδίῃ, ἄλληκτον πολεμίζειν ἥδὲ μάχεσθαι.  
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ ἐ νέεσθαι  
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.  
 Ἦντε πῦρ αἰδηλοῦ ἐπιφλέγει ἄσπετον ὕλην 455  
 οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή,  
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο  
 αἰγλη παμφανώωσα δι' αἰθέρος οὐρανὸν ἴκεν.  
 Τῶν δ', ὥστ' ὀρυίθων πετεηνῶν ἔθνεα πολλὰ,  
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460  
 Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,  
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,  
 κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμῶν,  
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων  
 ἐς πεδίου προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθών 465

σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἡὔτε μυιάων ἀδιανάων ἔθνεα πολλὰ,  
αἶτε κατὰ σταθμὸν ποιμνῆϊον ἡλάσκουσιν 470  
ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,  
τόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοὶ  
ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475  
ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,  
ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραυνῷ,  
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.  
ἥτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480  
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·  
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,  
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι, —  
ὑμεῖς γὰρ θεαὶ ἔστε, πάρεστέ τε, ἴστε τε πάντα, 485  
ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν —  
οἵτινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.  
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,  
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490  
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο  
θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.  
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προσπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον  
Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495  
οἳ θ' Ὑρλίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν  
Σχοῖνόν τε Σκῳλόν τε πολύκνημόν τ' Ἐτεωνόν,  
Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσύν,  
οἳ τ' ἄμφ' Ἀρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,  
οἳ τ' Ἐλεῶν εἶχον ἥδ' Ὑλῆν καὶ Πετεῶνα, 500  
Ὠκαλήν Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,  
Κῳπας Εὐτρησίην τε πολυτρήρωνά το Θίσβην,  
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλλάρτον,  
οἳ τε Πλάταιαν ἔχον ἥδ' οἳ Γλίσαντ' ἐνέμοντο,

οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενον πτολίεθρον,  
 Ὅγχηστόν θ' ἱερόν, Πασιδήϊον ἀγλαὸν ἄλσος,  
 οἳ τε πολυστάφυλον Ἄρην ἔχον, οἳ γε Μῦθειαν  
 Νίσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατώσασαν.  
 τῶν μὲν πευτήκοντα νέες κίων, ἐν δὲ ἐκάστη  
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνων. 505

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομένον Μινύειον,  
 τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρης,  
 οὓς τέκεν Ἀστυόχη δόμῳ Ἄκτορος Ἀζειδαο,  
 παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβάσας,  
 Ἄρηι κρατερῶ· ὁ δέ οἱ παρελέξατο λάβρην. 515  
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχύνοντο.

Αὐτὰρ Φωκῶν Σχεδῖος καὶ Ἐπίστροφος ἦρχον,  
 υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο,  
 οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν  
 Κρίσαν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήν, 520  
 οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμαντο,  
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν διὸν ἔναιον,  
 οἳ τε Λίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·  
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
 οἳ μὲν Φωκῶν στίχας ἴστασαν ἀμφιέποντες, 525  
 Βοιωτῶν δ' ἔμπλην ἔπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἡγεμόνευεν Οὔληος ταχὺς Αἴας,  
 μέλων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,  
 ἀλλὰ πολὺ μείων ὀλίγος μὲν ἦν, λινοθώρηξ,  
 ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530  
 οἳ Κύνον τ' ἐνέμοντ' Ὀπείντά τε Καλλιάρον τε  
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινὰς  
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα.  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο  
 Λοκρῶν, οἳ ναλοῦσι πέρην ἱερῆς Εὐβοίης. 535

Οἳ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἀβαντες,  
 Χαλκίδα τ' Εἰρετρίαν τε πολυστάφυλόν θ' Ἰστίαίαν  
 Κήριυθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον.  
 οἳ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάσκον,  
 τῶν αὐθ' ἡγεμόνευ' Ἐλεφήνωρ, ὅς τις Ἄρης, 540  
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.  
 τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅππῃθεν κομώωντες,  
 αἰχμηταί, μεμαῶτες ὁεκτῆσι μελήσι

θώρηκας ῥήξειν δηῖων ἀμφὶ στήθεσσιν.

τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

543

Οἳ δ' ἄρ' Ἀθήνας εἶχον, εὐκτήμενον πτολίεθρον,

δήμον Ἐρεχθίδος μεγαλήταρος, ὃν πατήρ Ἀθήνη

θρέψε Διὸς θυγάτηρ, τέκε δὲ Ζεῦδος ἄρουρα,

καὶ δ' ἐν Ἀθήνῃς εἶδεν, ἔφ' ἐνὶ πύλαις νηῶν.

550

ἔνθα θέ μιν ταύροισι καὶ ἀρνεοῖς ἰλάσεται

κούροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν.

τῶν αὐτ' ἡγεμόνεν υἱὸς Πετεῶο Μενεσθεύς.

τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἄνθρωπος

κοσμήσαι ἵππους τε καὶ ἀνέρας δοσιδιδώτας.

555

Νέστωρ οἶος ἔριζεν· ὁ γὰρ πρῶτος ἦεν.

τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγει δυσκαίδεκα νῆας

[στήσεν δ' ἄγων, ἧν Ἀθηναίων ἴσαντο φάλαγγες].

Οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,

560

Ἑρμιόνην Ἀσίωην τε βαθὺν κατὰ κόλπον ἐχούσας,

Τροίην Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,

οἳ τ' ἔχον Αἰγίαν Μάσητά τε κούροι Ἀχαιῶν,

τῶν αὐτ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης

καὶ Σθένελος, Καπαῖος ἀγακλειτοῦ φίλος υἱός.

565

τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσχυρὸς φῶς,

Μηκιστέος υἱὸς Ταλαϊοῖδας ἀνακτός.

σμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης.

τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Οἳ δὲ Μυκήνας εἶχον, εὐκτήμενον πτολίεθρον,

570

ἀφνειὸν τε Κόρινθον εὐκτήμερας τε Κλεωνάς,

Ὀρνεϊάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἑρατεινὴν

καὶ Σικυῶν, ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασιλεύεν,

οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γοιόεσσαν

Πελλήνην τ' εἶχον, ἥδ' Αἰγίον ἀμφεσέμενον

575

Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἅμφ' Ἑλίκην εὐρέειαν,

τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων

Ἀτρεΐδης. ἅμα τῷ γε πολλὰ πλείστοι καὶ ἄριστοι

λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νῆροπα χαλκῶν

κυδιῶν, πᾶσι δὲ μετέπρεπεν ἡρώεσσιν,

580

οὐνεκ' ἄριστος ἦεν, πολλὰ δὲ πλείστους ἄγε λαούς.

Οἳ δ' εἶχον κοίλῃ Λακεδαίμονα κητώεσσαν,

Φαρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,

Βρυσειάς τ' ἐνέμοντο καὶ Αὔγειαδς ἐρατεινάς,  
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον πτολίεθρον,  
 οἳ τε Λάαν εἶχον ἠδ' Οἴτυλον ἀμφενέμοντο, 585  
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,  
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.  
 ἐν δ' αὐτὸς κίευν ᾗσι προθυμήησι πεποιθώς,  
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ  
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχὰς τε. 590

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν  
 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἔκκτιτον Αἰπύ,  
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον  
 καὶ Πτελεδὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι  
 ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595  
 Οἰχαλιῆθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·  
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ  
 Μοῦσαι ἀεῖδοιεν, κούραι Διὸς αἰγιόχοιο·  
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν  
 θεσπεσίην ἀφέλουντο καὶ ἐκλέλαβον κιθαριστύν· 600  
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,  
 τῷ δ' ἐνευήκοντα γλαφυραὶ νέες ἐστιχώοντο.

Οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,  
 Αἰπύτιον παρὰ τύμβον, ἴν' ἄνδρες ἀγχιμαχηταί,  
 οἳ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605  
 Ῥίπην τε Στρατίνην τε καὶ ἠνεμόεσσαν Ἐνίσπην,  
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινὴν,  
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,  
 τῶν ἦρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,  
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη 610  
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.  
 αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 νῆας ἑυσσέλμους περάαν ἐπὶ οἴνοπα πόντον,  
 Ἀτρεΐδης, ἐπεὶ οὐ σφι θαλάσσια ἔργα μεμήλει.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615  
 ὅσσον ἔφ' Ὑρμίνην καὶ Μύρσιον ἐσχατώσα  
 πέτρην τ' Ὠλενίην καὶ Ἀλείσιον ἐντὸς ἔεργει,  
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ  
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.  
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620  
 υἱὲς δὲ μὲν Κτεάτου ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·



τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·  
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,  
υἱὸς Ἀγασθένεος Αὐγυϊάδαο ἄνακτος.

Οἱ δ' ἐκ Δουλιχίου Ἐχινῶν θ' ἱεράων  
νῆσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα,  
τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηϊ,  
Φυλείδης, ὃν τίκτε διίφιλος ἱππότη Φυλεύς,  
ὃς ποτὲ Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς.  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,  
οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχέαν,  
οἳ τε Ζάκυνθον ἔχον ἡδ' οἳ Σάμον ἀμφενέμοντο,  
οἳ τ' ἡπειρον ἔχον ἡδ' ἀντιπέραι' ἐνέμοντο.  
τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος,  
τῷ δ' ἅμα νῆες ἔποντο δυῶδεκα μιλτοπάρῃοι.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,  
οἳ Πλευρῶν' ἐνέμοντο καὶ Ὠλεον ἡδὲ Πυλῆην  
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσαν.  
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,  
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος,  
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν.  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,  
οἳ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσαν,  
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον  
Φαιστόν τε Ῥυτίον τε, πόλεις εὐναιεταώσας,  
ἄλλοι θ' οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.  
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν  
Μηριόνης τ' ἀτάλαντος Ἐνναλίφ ἀνδρειφόντη·  
τοῖσι δ' ἅμ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης ἧς τε μέγας τε  
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερῶχων,  
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,  
Λίυδον Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.  
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,  
ὃν τέκεν Ἀστυόχεια βίη Ἡρακληεῖη,  
τὴν ἄγεται ἐξ Ἐφύρης, ποταμοῦ ἀπὸ Σελλήεντος,  
πέρσας ἄσπεα πολλὰ διοτρεφέων αἰζηῶν.

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,  
αὐτίκα πατὴρ ἐοῖο φίλον μήτρωα κατέκτα,  
ἤδη γηράσκοντα Λικύμνιον, ὅζον Ἄρηος.  
αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας  
βῆ φεύγων ἐπὶ πόντον· ἀπελῆσαν γάρ οἱ ἄλλοι 665  
νῆες νύωνό τε βίης Ἡρακλείης.

αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων·  
τριχθὰ δὲ ῥῆκεθεν καταφυλαδόν, ἥδ' ἐφίληθεν  
ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,  
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἔϊσας,  
Νιρεὺς, Ἀγλαΐης νιὸς Χαρόποιό τ' ἄνακτος,  
Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεῖωνα.  
ἀλλ' ἀλαπαδνὸς ξην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσων τε  
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,  
τῶν αὖ Φεῖδιππὸς τε καὶ Ἀντιφός ἡγήσασθην,  
Θεσσαλοῦ νῆε δ' ὧν Ἡρακλείδαο ἄνακτος,  
τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχόωντο. 680

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,  
οἳ τ' Ἄλωνα οἳ τ' Ἀλόπην οἳ τε Τρηχῖν ἐνέμοντο,  
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,  
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,  
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνῶοντο·  
οὐ γὰρ ξην ὅστις σφιν ἐπὶ στίχας ἡγήσαιο.  
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,  
κούρης χωόμενος Βρισηΐδος ἡῦκόμοιο,  
τὴν ἐκ Λυρνησοῦ ἐξέλειτο πολλὰ μογήσας,  
Λυρνησοῦν διαπορθήσας καὶ τείχεα Θήβης,  
καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,  
νέας Εὐηνοῖο Σεληπιάδαο ἄνακτος. 690

τῆς δ' ὃ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.  
Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,  
ἀγχιάλῳ τ' Ἀντρών ἥδὲ Πτελεὸν λεχεπολὴν,  
τῶν αὖ Πρωτεσίλαος ἀρήϊος ἡγεμόνευεν  
ζωὸς ἑὼν· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.

τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκῃ ἐλέλειπτο  
καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ  
νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.  
οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
· ἀλλὰ σφεας κόσμησε Ποδάρκης, ὅςος Ἄρῃος,  
Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,  
αὐτοκασίγνητος μεγαθύμου Πρωτεσιδάου,  
ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,  
ἦρως Πρωτεσίλαος ἀρήϊος· οὐδέ τι λαοὶ  
δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἐόντα.  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

700

705

710

Οἱ δὲ Φερὰς ἐνέμοντο παραὶ Βοιζηΐδα λίμνην,  
Βοίβην καὶ Γλαφύρας καὶ ἐκτιμένην Ἰαωλκύν,  
τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἑνδεκα νηῶν,  
Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε διὰ γυναικῶν  
Ἀλκηστis, Πελῖαιο θυγατρῶν εἶδος ἀρίστη.

715

Οἱ δ' ἄρα Μηθώην καὶ Θαυμακίην ἐνέμοντο  
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,  
τῶν δὲ Φιλοκτῆτης ἦρχεν, τόξων εὖ εἰδώς,  
ἐπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα  
ἐμβέβασαν, τόξων εὖ εἰδότες ἴφι μάχεσθαι.  
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,  
Λήμνῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν  
ἔλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.

720

ἐνθ' ὃ γε κεῖτ' ἀχέων· τάχα δὲ μῆσεσθαι ἐμελλον  
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἀνάκτος.  
οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
ἀλλὰ Μέδων κόσμησεν, Οἰλῆος νόθος υἱός,  
τὸν ῥ' ἔτεκεν Ῥήνῃ ὑπ' Οἰλῆϊ πτολιπόρῳ.

725

Οἱ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακόεσσαν,  
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος,  
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδες,  
λητῆρ' ἀγαθῷ, Ποδαλείριος ἠδὲ Μαχάων.  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώοντο.

730

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ἰπέρειαν,  
οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε Λευκὰ κάρηνα,  
τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

735

Οὐ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,

- Ὀρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκήν,  
 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740  
 υἱὸς Πειριθόιο, τὸν ἀθάνατος τέκετο Ζεὺς,—  
 τὸν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια  
 ἡματι τῷ, ὅτε φῆρας ἐτίσατο λαχνηέντας,  
 τοὺς δ' ἐκ Πηλίου ὤσε καὶ Αἰθίκεσσι πέλασσευ—,  
 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὅζος Ἄρηος, 745  
 υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο.  
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
 Γουνεύς δ' ἐκ Κύφου ἦγε δῶα καὶ εἴκοσι νῆας·  
 τῷ δ' Ἐνιήνες ἔποντο μενεπτόλεμοί τε Περαιβοί,  
 οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750  
 οἳ τ' ἄμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,  
 ὃς ῥ' ἐς Πηνειὸν προτεῖ καλλίρροον ὕδωρ.  
 οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνη,  
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡὕτ' ἔλαιον·  
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755  
 Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνοιο υἱός,  
 οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον  
 ναίεσκον. τῶν μὲν Πρόθοος θεὸς ἡγεμόνευεν,  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
 Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κολίρανοι ἦσαν. 760  
 τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,  
 αὐτῶν ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσι ἔποντο.  
 ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
 τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,  
 ὄτριχας, οἰέτεας, σταφύλη ἐπὶ νῶτον ἐτίσας· 765  
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,  
 ἅμφω θηλείας, φόβον Ἄρηος φορεούσας.  
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,  
 ὄφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,  
 ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770  
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνύσι ποντοπόροισιν  
 κεῖτ' ἀπομνήσας Ἀγαμέμνονι, ποιμένι λαῶν,  
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης  
 δίσκοισιν τέρποντο καὶ αἰγανέῃσι ἰέντες  
 τόξοισιν θ'. ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775  
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,  
 ἕστασαν· ἄρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων

ἐν κλισίῃς· οἱ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες  
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἴσαν, ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780

γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραυνῷ  
χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἱμάσση  
εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς.  
ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα  
ἐρχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο. 785

Τρῳσὶν δ' ἄγγελος ἦλθε ποδῆνεμος ὠκέα Ἴρις  
πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελῇ ἀλεγεινῇ·  
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν  
πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.  
ἀγχού δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις· 790

εἷσατο δὲ φθογγὴν ντὶ Πριάμοιο Πολίτῃ,  
ὃς Τρώων σκοπὸς ἴξε, ποδωκείησι πεποιθὼς,  
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,  
δέγμενος, ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.  
τῷ μιν ἐεισαμένη μετέφη πόδας ὠκέα Ἴρις· 795

“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,  
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλῖαστος ὄρωρεν.  
ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὅπωπα·  
λίην γὰρ φύλλοισιν ἑοικότες ἢ ψαμάθοισιν 800  
ἐρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.

Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδε γε ῥέξαι.  
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμον ἐπίκουροι,  
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·  
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805  
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.”

Ἄως ἔφαθ', Ἔκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνολήσεν,  
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.  
πᾶσαι δ' ὠτήγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
πεζοὶ θ' ἱππῆές τε· πολλὸς δ' ὀρυμαγδὸς ὀρώρει. 810

Ἔστι δέ τις προπάρειθε πόλιος αἰπεῖα κολῶνῃ,  
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,  
τὴν ἥτοι ἄνδρες Βατίειαν κικλήσκουσιν,  
ἄθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·  
ἔνθα τότε Τρώες τε διέκριθεν ἡδ' ἐπίκουροι. 815

Τρῳσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἔκτωρ

Πριαμίδης· ἅμα τῷ γε πολὺν πλείστοι καὶ ἄριστοι  
λαοὶ θωρήσσοντο, μεμαότες ἐγχείρσιν.

Δαρδανίων αὐτ' ἦρχεν ἔς παῖς Ἀγχίσαιο  
Αἰνέας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ, 820  
Ἰδης ἐν κυνηοῖσι θεὰ βροτῷ εὐνηθείσα,  
οὐκ οἶος, ἅμα τῷ γε δῶν Ἀυτήνορος υἱε,  
Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,  
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσθήποιο, 825  
Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱὸς  
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ  
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,  
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφιος λινοθώρηξ, 830  
υἱε δῶν Μέροπος Περκωσίον, ὃς περὶ πάντων  
ἦδεε μαντοσύνας, οὐδὲ οὐδὲ παῖδας ἔασκεν  
στείχειν ἐς πόλεμον φθισήνορα. τῷ δέ οἱ οὐ τι  
πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο 835  
καὶ Σηστὸν καὶ Ἀβυδοῦν ἔχον καὶ δῖαν Ἀρίσβην,  
τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἀσσιος, ὄρχαμος ἀνδρῶν,  
Ἀσσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι  
αἰθωνες, μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840  
τῶν οἱ Λάρισαν ἐριβόλακα ναιετάασκον.  
τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὅζος Ἀρηος,  
υἱε δῶν Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρωες,  
ὄσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,  
υἱὸς Τροϊζήνοιο διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους  
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,  
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ  
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·  
οἳ ῥα Κύνωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο  
ἀμφὶ τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,  
Κρῶμνάν τ' Αἰγιαλὸν τε καὶ ὕψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον  
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐυνομος οἰωνιστής·  
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,  
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

860

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάnios θεοειδῆς  
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕμῃνι μάχεσθαι.

Μήοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,  
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη,  
οἳ καὶ Μήονας ἦγον ὑπὸ Τρώλῳ γεγαῶτας.

865

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,  
οἳ Μίλητον ἔχον Φθειρῶν τ' ὄρος ἀκριτόφυλλον  
Μαιάνδρου τε ροᾶς Μυκάλης τ' αἰπεινὰ κάρηνα.  
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην,  
Νάσσης Ἀμφίμαχός τε, Νομόνους ἀγλαὰ τέκνα,  
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἱεν ἥτε κούρη,  
νῆπιος, οὐδέ τί οἱ τό γ' ἐπῆρκεσε λυγρὸν ὄλεθρον,  
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.

870

875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων  
τηλόθεν ἐκ Λυκίης, Ξάνθου ἀπο διωήεντος.

### Γ. 3.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,  
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς·  
ἥτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,  
αἵτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,  
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ροάων,  
ἀνδράσι Πυγμαλοῖσι φόνου καὶ κῆρα φέρουσai·  
ἥριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·  
οἳ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,  
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

8

Εὖτ' ὅρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,  
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·  
τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴσιν·  
ὥς ἄρα τῶν ὑπὸ ποσσὶ κοῦρσιν ὥρνυτ' ἀελλῆς

10

ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

Οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15  
Τρῶσιν μὲν προμάχισεν Ἀλέξανδρος θεοειδής,  
παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα  
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ  
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους  
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι. 20

τὸν δ' ὥς οὖν ἐνόησεν ἀρητήφιος Μενέλαος  
ἐρχόμενον προπάροιθεν ὁμίλον, μακρὰ βιβάντα,  
ὥστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,  
εὐρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,  
πεινῶν· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν 25  
σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·  
ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα  
ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτνη.  
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδῆς 30  
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,  
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.  
ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη  
οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,  
ἄψ τ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς, 35  
ὥς αὖτις καθ' ὁμίλον ἔδν Τρώων ἀγερῶχων  
δείσας Ἄτρεος υἱὸν Ἀλέξανδρος θεοειδῆς.

τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·  
“ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,  
αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40  
καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν,  
ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.

ἢ πον καγχαλώωσι κερηκομόωντες Ἀχαιοὶ  
φάντες ἀριστήα πρόμον ἔμμεναι, οὐνεκα καλὸν  
εἶδος ἐπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή. 45

ἢ τοιόσδε ἔων ἐν ποντοπόροισι νέεσσιν  
πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγέλας,  
μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνήγες  
ἐξ ἀπίης γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,  
πατρί τε σῶ μέγα πῆμα πόλῃ τε παντὶ τε δήμῳ, 50  
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;  
οὐκ ἂν δὴ μένειας ἀρητήφιον Μενέλαον;



γνολῆς χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.  
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,  
 ἣ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55  
 ἀλλὰ μάλα Τρῶες δευδῆμονες· ἣ τέ κεν ἦδη  
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ', ὅσσα ἔοργας."

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
 "Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,—  
 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,  
 ὅστ' εἶπω διὰ δουρὸς ὑπ' ἀνέρος, ὃς ῥά τε τέχνη 60  
 νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἔρωήν·  
 ὥς σοι ἐνὶ στήθεσσι νύος ἀτάρβητος νόος ἐστίν—

μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·  
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65  
 ὅσσα κεν αὐτοὶ δῶσω, ἐκῶν δ' οὐκ ἂν τις ἔλοιτο.  
 νῦν αὖτ' εἰ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον  
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70

ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
 κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
 ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων  
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75

ἌΩς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,  
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,  
 μέσσου δουρὸς ἑλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
 τῷ δ' ἐπετοξάζοντο κερηκομόωντες Ἀχαιοί,  
 ἰοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον. 80

αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·  
 "Ἰσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·  
 στεῦται γάρ τι ἔπος ἑρέειν κορυθαίολος Ἐκτωρ."

ἌΩς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνέω τ' ἐγένοντο  
 ἔσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν 85

"κέκλυτέ μεν, Τρῶες καὶ ἑυκνήμιδες Ἀχαιοί,  
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.  
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον 90  
 οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.

ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτῆμαθ' ἔλων εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ τάμωμεν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο στυγῇ. 95

τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Μενέλαος·

"κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἔλγος ἱκάνει  
θυμὸν ἐμόν· φρονέω δὲ διακριθῆμεναι ἥδη  
'Αργείους καὶ Τρώας, ἐπεὶ κακὰ πολλὰ πέποσθε  
εἵνεκ' ἐμῆς ἑριδος καὶ 'Αλεξάνδρου ἔνεκ' ἀρχῆς. 100

ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,  
τεθναίῃ· ἄλλοι δὲ διακριθεῖτε γάχιστα.

οἴσσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρῳ δὲ μέλαιναν,

Γῇ τε καὶ 'Ηελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια γάμῃ 105

αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἀπιστοί,

μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.

αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·

οἷς δ' ὁ γέρων μετέησεν, ἅμα πρόσσω καὶ ὀπίσσω  
λεύσσει, ὅπως ὅχ' ἀριστα μετ' ἀμφοτέροισι γένηται." 110

ἌΩς ἔφαθ', οἱ δ' ἐχάρησαν 'Αχαιοὶ τε Τρώες τε,  
ἐλπόμενοι παύσεσθαι οἷζυρόν πολέμοιο.

καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,

τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθειν' ἐπὶ γαίῃ

πλησίον ἀλλήλων, ὀλίγῃ δ' ἦν ἀμφὶς ἄρουρα· 115

"Εκτωρ δὲ προτὶ ἄστυ δύο κήρυκας ἐπέμπεν

καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.

αὐτὰρ ὁ Ταλθύβιον προΐει κρείων 'Αγαμέμνων

νῆας ἐπὶ γλαφυρὰς ἰέναι, ἡδ' ἄρ' ἐκέλευεν

οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' 'Αγαμέμνονι δῖω. 120

'Ιρις δ' αὖθ' Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,

εἰδομένη γαλόφῳ, 'Αυτηνορίδαο δάμαρτι,

τὴν 'Αυτηνορίδης εἶχε κρείων Ἑλικίων,

Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.

τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰσθὸν ὑφαίνει, 125

δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους

Τρώων θ' ἵπποδάμων καὶ 'Αχαιῶν χαλκοχιτώνων,

οὓς ἔθεν εἵνεκ' ἐπασχόν ὑπ' Ἄρῃος παλαμάων.

ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα 'Ιρις·

"δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130

Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολυδάκρυν Ἄρηα  
ἐν πεδίῳ, ὀλοοῖο λυλαϊόμενοι πολέμοιο,  
οἱ δὴ νῦν ἔσται σιγῇ—πόλεμος δὲ πέπαυται—  
ἄσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγε· 135  
αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μειέλαος  
μακρῆς ἐγχείρῃσι μαχέσονται περὶ σείῳ·  
τῷ δέ κε νικήσαντι φίλῃ κεκλήσῃ ἄκοιτις."

ἌΩς εἰποῦσα θεὰ γλυκὺν ἡμερον ἔμβαλε θυμῷ  
ἀνδρός τε προτέρου καὶ ἄστεος ἠδὲ τοκῆων,  
αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀφθαλμοῖσιν  
ὥρματ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,  
οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δ' ἔποιτο,  
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις. 140

αἶψα δ' ἔπειθ' Ἰκανον, ὅθι Σκαιαὶ πύλαι ἦσαν.  
οἱ δ' ἀμφὶ Πριάμον καὶ Πάνθοον ἠδὲ Θυμοίτην  
Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὅζον Ἄρης,  
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἀμφω,  
εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,  
γῆραι δὲ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 145  
ἔσθλοί, τεττίγεσσω ἑοικότες, οἵτε καθ' ἔλην  
δενδρέω ἐφεξόμενοι ὅπα λειριόεσσαν ἰεῖσιν·  
τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰούσαν,  
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155  
"οὐ νέμεσις Τρώας καὶ εὐκνήμιδας Ἀχαιοὺς  
τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·  
αἰνῶς ἀθανάτησι θεῇς εἰς ὧπα ἔοικεν.

ἀλλὰ καὶ ὥς τοίη περ ἐοῦσ' ἐν νηυσὶ νεέσθω,  
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο." 160

ἌΩς ἄρ' ἔφην· Πριάμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·  
"δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἴξω ἐμεῖο,  
ὅφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε,—  
οὐ τί μοι αἰτῇ ἔσσι· θεοὶ νῦ μοι αἰτιῶ εἰσι,  
οἳ μοι ἐφώρμησαν πόλεμον πολυδάκρυν Ἀχαιῶν— 165  
ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,  
ὅστις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε.  
ἦτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·  
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,

οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.” 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν  
 “ αἰδοῖός τέ μοι ἔσσι, φίλε ἑκρέ, δεινός τε  
 ὥς ὄφελεν θάνατός μοι ἄδειν κακός, ὅπποτε δεῦρο  
 νίεῖ σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα  
 παῖδά τε τηλυγέτην καὶ ὀμηλικὴν ἑρατεινὴν. 175  
 ἀλλὰ τὰ γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα.  
 τοῦτο δέ τοι ἔρέω, ὃ μ' ἀνείρειαι ἡδὲ μεταλλᾶς.

οὗτός γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,  
 ἀμφοτέρων, βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής.  
 δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.” 180

Ὡς φάτο· τὸν δ' ὁ γέρων ἡγάσσατο, φώνησέν τε·  
 “ ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,  
 ἦ ρά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.  
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελοέσσαν,  
 ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους, 185  
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,  
 οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρλοῖο·  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην  
 ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·  
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἐλίκωπες Ἀχαιοί.” 190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραῖός·  
 “ εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὄδ' ἐστίν·  
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,  
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι,  
 τεύχεα μὲν οἱ κείται ἐπὶ χθονὶ πουλυβοτείρῃ, 195  
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν.  
 ἀρνεῖω μιν ἔγωγε ἔϊσκω πηγεσιμᾶλλω,  
 ὅστ' οὔτιν' μέγα πῶϊ διέρχεται ἀργεννάνω.”

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·  
 “ οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,  
 ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης  
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.” 200

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ᾗδ'·  
 “ ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ξείπες·  
 ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε διὸς Ὀδυσσεύς,  
 σεῦ ἕνεκ' ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ· 205  
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μῆδεα πυκνά.

- ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210  
 ἄμφω δ' ἐξομένω, γεραρώτερος ἦεν Ὀδυσσεύς.  
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,  
 ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,  
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος  
 οὐδ' ἀφαμαρτοεπής· ἦ καὶ γένει ὕστερος ἦεν. 215  
 ἀλλ' ὅτε δὴ πολὺμητις ἀνατίζειεν Ὀδυσσεύς,  
 στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,  
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκεν, αἰδρεῖ φωτὶ ἑοικώς·  
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220  
 ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἴει  
 καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερήσιον,  
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·  
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."  
 Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίος· 225  
 "τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε,  
 ἕξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;"  
 Τὸν δ' Ἑλένη ταυῦπέπλος ἀμείβετο, διὰ γυναικῶν·  
 "οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.  
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230  
 ἔστηκε, ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγέρεθονται.  
 πολλὰκι μιν ξείνισσεν ἀρηϊφίλος Μενέλαος  
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.  
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,  
 οὓς κεν ἐὺ γνοίην καὶ τ' οὔνομα μυθησαίμην· 235  
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,  
 αὐτοκασιγνήτω, τῷ μοι μῖα γέλνατο μήτηρ.  
 ἦ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,  
 ἦ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240  
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
 αἰσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοί ἐστιν."  
 ὣς φάτο· τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα  
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.  
 Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245  
 ἄρνε δύω καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,  
 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν

- κῆρυξ Ἰδαίος ἥδ' ἐ χρύσεια κύπελλα·  
 ὧτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·  
 “ὄρσεο, λαομεδοντιάδῃ, καλέουσιν ἄριστοι  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
 εἰς πεδίου καταβῆναι, ἵν' ὄρκια πιστὰ τάμῃτε.  
 αὐτὰρ Ἀλέξανδρος καὶ Ἀρητίφίλος Μενέλαος  
 μακρῆς ἐγχείρῃσι μαχήσονται ἀμφὶ γυναικί·  
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποντο·  
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμύντες  
 ναίοιμεν Τροίην ἐριβώλακα, τοῖς δὲ νέονται  
 Ἄργος εἰς ἵππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.”  
 Ὡς φάτο· ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἐταίρους  
 ἵππους ζευγνύμεναι· τοὶ δ' ὄτραλέως ἐπίθοντο.  
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἠνία τῷεν ἐπίσσω·  
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.  
 τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.  
 ἀλλ' ὅτε δὴ ῥ' ἴκοντα μετὰ Τρώας καὶ Ἀχαιοὺς,  
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν  
 εἰς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.  
 ὠρυντο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 ἂν δ' Ὀδυσσεὺς πολέμητις· ἀτὰρ κήρυκες ἀγαοὶ  
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οὔνουν  
 μίσγον, ἀτὰρ βασιλευσὶν ὕδωρ ἐπὶ χεῖρας ἔχεσαν.  
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
 ἥ οἱ πὰρ ξίφεος μέγα κουλεὺν αἰὲν ἄωροτο,  
 ἄρνων ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα  
 κήρυκες Τρώων καὶ Ἀχαιῶν νεύμαν ἀρίστοις.  
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εἶχετο χεῖρας ἀνασχών·  
 “Ζεῦ πάτερ, ἴδῃθεν μεδέων, κύδιστε, μέχιστε,  
 Ἥελιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντα ἐπακούεις,  
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καίμεντας  
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπιόρκον ὁμόσση,  
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά.  
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἑλένην ἔχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νῆεσσι νεώμεθα ποντοπόροισιν·  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντα ἀποδοῦναι,  
 τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἥντιν' ὅμοικαι,

ἦτε καὶ ἔσσομένοισι μετ' ἀνθρώποισι πέληται.  
εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμου τε παῖδες  
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιότης  
αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.<sup>2</sup> 290

Ἦ, καὶ ἀπὸ στομάχους ἀρῶν τάμε νηλεὲς χαλκῷ.  
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὶς ὡσπάρωντας,  
θυποῦ δεινομένους· ἀπὸ γὰρ μένος εἶλετο χαλκός·  
οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295  
ἔκχεον, ἦδ' εὐχοντα θεοῖς αἰετμενέτησιν.

ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·  
“Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,  
ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,  
ὦδέ σφ' ἐγκέφαλος χαμαῖδ' ῥέοι ὡς ὅδε οἶνος, 300  
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δομῶμεν.”

ᾧς ἔφην· οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.  
τοῖσι δὲ Δαρδανίδης Πριάμος μετὰ μῦθον ἔειπεν·  
“κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·  
ἦτοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμέσσαν 305  
ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι  
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·  
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσθόεος φῶς,  
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνε· ὀπίσσω·  
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.  
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο· 310

Ἔκτωρ δὲ Πριάμοιο πῶϊς καὶ δῖος Ὀδυσσεὺς  
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315  
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλούντες,  
ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἄνεσχον·  
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

“Ζεῦ πάτερ, Ἰδῆθεν μεδῶν, κύδιστε, μέγιστε,  
ὀππότερος τάδε ἔργα μετ' ἀμφοτέρουσιν ἔθηκεν,  
τὸν δὸς ἀποφθίμενον δύναι δόμοισιν Ἀἰδὸς εἶσω,  
ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.” 320

ᾧς ἄρ' ἔφην· πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ  
ἄψ ὁρώων, Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. 325

οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἐκάστου  
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἐκείτο·  
 αὐτὰρ ὃ γ' ἄμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠΰκόμοιο.  
 330  
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν  
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν  
 οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ.  
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον  
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.  
 335  
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυχτον ἔθηκεν,  
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφι ἀρήρει,  
 ὧς δ' αὐτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλου θωρήχθησαν,  
 340  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο  
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορώωντας  
 Τρῳάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.  
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ  
 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.  
 345  
 πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,  
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἔιστην·  
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῇ  
 ἄσπιδ' ἐνὶ κρατερῇ. ὃ δὲ δεύτερος ὠρυντο χαλκῷ  
 Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί·  
 350  
 “Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,  
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,  
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων  
 ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότῃ παρὰσχῃ.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος,  
 355  
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔιστην.  
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
 καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο·  
 ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα  
 ἔγχος· ὃ δ' ἐκλήνθη καὶ ἀλεύατο κῆρα μέλαιναν.  
 360  
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον  
 πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ  
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.  
 Ἀτρεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·



“ Ζεῦ πάτερ, οὗ τις σείῳ θεῶν ὀλοώτερος ἄλλος. 365  
 ἢ τ’ ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·  
 νῦν δέ μοι ἐν χεῖρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος  
 ἦϊχθη παλάμηφιν ἐτώσιον, οὐδ’ ἔβαλόν μιν.”

Ἦ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης, 370  
 ἔλκε δ’ ἐπιστρέψας μετ’ ἐϋκνήμιδας Ἀχαιοῦς·  
 ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,  
 ὅς οἱ ὑπ’ ἀνθερεῶνος ὕχευς τέτατο τρυφαλείης.  
 καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,  
 εἰ μὴ ἄρ’ ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
 ἢ οἱ ῥῆξεν ἱμάντα βοδὸς ἴφι κταμένοιο· 375

κεινὴ δὲ τρυφάλεια ἅμ’ ἔσπετο χειρὶ παχείῃ.  
 τὴν μὲν ἔπειθ’ ἦρως μετ’ ἐϋκνήμιδας Ἀχαιοὺς  
 ῥίψ’ ἐπιδιωήσας, κόμισαν δ’ ἐρήρηες ἐταῖροι·  
 αὐτὰρ ὁ ἄψ’ ἐπόρουσε κατακτάμεναι μενεαίνων  
 ἔγχεϊ χαλκείῳ. τὸν δ’ ἐξήρπαξ’ Ἀφροδίτη 380  
 ῥεῖα μάλ’ ὥστε θεός, ἐκάλυψε δ’ ἄρ’ ἠέρι πολλῇ,  
 καδ δ’ εἶσ’ ἐν θαλάμῳ εὐώδεϊ κηῶεντι.

αὐτὴ δ’ αὖθ’ Ἑλένην καλέουσ’ ἱε. τὴν δ’ ἐκίχανεν 385  
 πύργῳ ἐφ’ ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.  
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,  
 γρηῖ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,

εἰροκόμφ, ἢ οἱ Λακεδαῖμονι ναιεταῶσῃ  
 ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκει·  
 τῇ μιν ἔεισαμένη προσεφώνεε δι’ Ἀφροδίτη·  
 “ δεῦρ’ ἴθ’· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390  
 κεῖνος ὃ γ’ ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,  
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης  
 ἀνδρὶ μαχησάμενον τόν γ’ ἐλθεῖν, ἀλλὰ χορόνδε  
 ἔρχεσθ’, ἥε χοροῖο νέον λήγοντα καθίζειν.”

Ὡς φάτο, τῇ δ’ ἄρα θυμὸν ἐνὶ στήθεσσι δρῖνει· 395  
 καὶ ῥ’ ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν  
 στήθεά θ’ ἱμερόεντα καὶ ὄμματα μαρμαίροντα,  
 θάμβησέν τ’ ἄρ’ ἔπειτα, ἔπος τ’ ἔφατ’, ἐκ τ’ ὀνόμαζεν·  
 “ δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν;

ἢ πῇ με προτέρω πολλῶν εὐναιομενῶν 400  
 ἄξεις ἢ Φρυγίης ἢ Μηονίης ἑρατεινῆς,  
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;  
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος

νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,  
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405  
 ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,  
 μῆδ' ἔτι σοῖσι πόδεσσιν ὑποστρέφειας Ὀλυμπον,  
 ἀλλ' αἰεὶ περὶ κείνον οἷζυε καὶ ἐ φύλασσε,  
 εἰς ὃ κέ σ' ἦ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.  
 κείσε δ' ἐγὼν οὐκ εἴμι—νεμεσσητὸν δέ κεν εἴη— 410  
 κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω  
 πᾶσαι μωμήσονται· ἔχω δ' ἅχε' ἄκριτα θυμῷ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·  
 “ μὴ μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,  
 τῶς δέ σ' ἀπεχθήρῳ, ὥς νῦν ἔκπαυλ' ἐφίλησα, 415  
 μέσσω δ' ἀμφοτέρων μητίσσομαι ἔχθεα λυγρά,  
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.”  
 Ὡς ἔφατ'· ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,  
 βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ,  
 σιγῇ, πάσας δὲ Τρῳὰς λάθην· ἦρχε δὲ δαίμων. 420

Αἰ δ' οὔτ' Ἀλεξάνδροιο δόμον περικαλλές ἴκοντο,  
 ἀμφίπολοι μὲν ἔπειτα θεῶς ἐπὶ ἔργα τράποντο,  
 ἢ δ' εἰς ὑψόροφον θάλαμον κλεῖ δία γυναικῶν.  
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ 425  
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·  
 ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,  
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνύπαπε μῦθῳ·  
 “ ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι,  
 ἀνδρὶ δαμεις κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν· 430  
 ἢ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου  
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·  
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλου Μενέλαον  
 ἐξαυτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγωγε  
 παύεσθαι κέλομαι, μῆδὲ ξανθῷ Μενελάῳ  
 ἀντίβιον πόλεμον πολεμίζειν ἢ δὲ μάχεσθαι 435  
 ἀφραδέως, μὴ πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆῃς.”

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προστείπει·  
 “ μὴ με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.  
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,  
 κείνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440  
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέλομεν εὖνηθέντε·  
 οὐ γὰρ πῶ ποτέ μ' ὦδέ γ' ἔρως φρένας ἀμφεκάλυψεν,

οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς  
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,  
 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445  
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἥμερος αἰρεῖ.”  
 ἦ ῥα, καὶ ἦρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.  
 Τῷ μὴν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,  
 Ἀτρεΐδης δ' ἂν ὄμιλον ἐφοῖτα θηρὶ ἔοικώς,  
 εἷ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450  
 ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων  
 δεῖξαι Ἀλέξανδρον τὸτ' ἀρηϊφίλῳ Μενελάῳ.  
 οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἰ τις ἴδοιτο·  
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.  
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455  
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·  
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου·  
 ὑμεῖς δ' Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' ἔοικεν,  
 ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460  
 ὥς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

## Δ. 4.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο  
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη  
 νέκταρ ἐφνοχόει· τοὶ δὲ χρυσείοις δεπάεσσιν  
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.  
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 5  
 κερτομόλοις ἐπέεσσι, παραβλήδην ἀγορεύων·  
 “δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,  
 Ἥρῃ τ' Ἀργεῖν καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.  
 ἀλλ' ἥτοι ταὶ νόσφι καθήμεναι εἰσορόωσαι  
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10  
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ Κῆρας ἀμύνει,  
 καὶ νῦν ἐξεσάωσεν διόκμενον θανέεσθαι.  
 ἀλλ' ἥτοι νίκη μὲν ἀρηϊφίλου Μενελάου·  
 ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,  
 ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15  
 ὄρσομεν, ἢ φιλότῃτα μετ' ἀμφοτέροισι βάλωμεν.

εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἥδὺ γένοιτο,  
 ἦτοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἄνακτος,  
 αὐτὶς δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο."

ᾧς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη. 20

πλησῖαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.

ἦτοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,  
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·

Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·

“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξεῖπες ; 25

πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,

ἰδρῶ θ', ὃν ἰδρωσα μόγῃ ; καμέτην δέ μοι ἵπποι

λαὸν ἀγειροῦσιν, Πριάμῳ κακὰ τοιοῦ τε παισίν.

ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30

“ δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες

τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχές μενεαίνεις

Ἰλίου ἐξαλαπάξαι εὐκτίμενον πτολίεθρον ;

εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ

ὦμόν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας 35

ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.

ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω ·

σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

ὅπποτε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40

τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,

μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι.

καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ,

αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι

ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45

τάων μοι πέρι κῆρι τίεσκετο Ἴλιος ἱρὴ

καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

οὐ γάρ μοι ποτε βωμὸς ἐδένετο δαιτὸς ἔϊσης,

λοιβῆς τε κύσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 50

“ ἦτοι ἐμοὶ τρεῖς μὲν πολλὸν φίλταταί εἰσι πόλῃες,

Ἄργος τε Σπάρτη τε καὶ εὐρύνανια Μυκῆνη·

τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·

τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.

εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55

οὐκ ἀνὺ φθονέουσ', ἐπειὴ πολὺ φέρτερός ἐσσι.  
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·  
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δ' ἐμοὶ ἔνθεν, ὅθεν σοί,  
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,  
 ἀμφοτέρων, γενεῇ τε καὶ οὖνεκα σὴ παράκοιτις  
 κέκλημαι· σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.  
 ἀλλ' ἦτοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισιν,  
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι  
 ἀθάνατοι. σὺ δὲ θάσσον Ἀθηναίῃ ἐπιτεῖλαι  
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,  
 πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

Ἔσ' ἔφατ', οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε·  
 αὐτὶκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
 "αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς,  
 πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

Ἔσ' εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.  
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω,  
 ἢ ναύτησι τέρας ἢ ἐστρατῶ εὐρέϊ λαῶν,  
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρης ἔνται·  
 τῷ ἔϊκυι' ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,  
 καδ' δ' ἔθορ' ἐς μέσσον. θάμβος δ' ἔχεν εἰσορόωντας  
 Τρῶάς θ' ἵπποδάμους καὶ ἐϋκνήμιδας Ἀχαιοὺς.  
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·  
 "ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ  
 ἔσσεται, ἢ φιλότῃ μετ' ἀμφοτέροισι τίθῃσιν  
 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

Ἔσ' ἄρα τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.  
 ἦ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὁμίλον,  
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,  
 Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.  
 εὔρε Λυκάονος νῖδον ἀμύμονά τε κρατερόν τε  
 ἔσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστάων  
 λαῶν, οἳ οἳ ἔποντο ἀπ' Αἰσίοιο ῥοάων.  
 ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·  
 "ἦ ῥά νύ μοι τι πίθοιο, Λυκάονος νιὲ δαΐφρον·  
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,

- πᾶσι δέ κε Τρῶεσσι χάριν καὶ κῦδος ἄροιο, 95  
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.  
 τοῦ κεν δὴ πάμπρωτα πᾶρ' ἀγλαὰ δῶρα φέροιο,  
 αἷ κεν ἴδῃ Μενέλαον, ἀρήϊον Ἀτρείος υἱόν,  
 σῶ βέλεϊ δηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.  
 ἀλλ' ἄγ' ὅσπευσον Μενελάου κυδαλίμοιο, 100  
 εὖχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ  
 ἄρυνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην  
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεῖης."
- "Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθεν.  
 αὐτίκ' ἐσύλα τόξον ἐϋξοον ἰξάλου αἰγὸς 105  
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχῆσας  
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῆσιν,  
 βεβλήκει πρὸς στήθος. ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.  
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει.  
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110  
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.  
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ  
 ἀγκλῖνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,  
 μὴ πρὶν ἀναΐξειαν ἀρήϊοι υἱες Ἀχαιῶν,  
 πρὶν βλῆσθαι Μενέλαον, ἀρήϊον Ἀτρείος υἱόν. 115  
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν  
 ἀβλήτα, πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·  
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἶστόν,  
 εὖχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ  
 ἄρυνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120  
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεῖης.  
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·  
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σιδήρον.  
 αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,  
 λίγξε βίος, νευρὴ δὲ μέγ' ἵαχεν, ἄλτο δ' οἶστος 125  
 ὀξυβελῆς, καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.
- Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο  
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,  
 ἥ τοι πρόσθε στᾶσα βέλος ἔχεπενκὲς ἄμυνεν.  
 ἥ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130  
 παιδὸς ἔεργη μυῖαν, ὅθ' ἡδὲι λέξεται ὕπνῳ·  
 αὐτὴ δ' αὐτ' ἴθυνεν, ὅθι ζωστήηρος ὀχῆες  
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.

ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς δίστός·  
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135  
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο  
 μήτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,  
 ἣ οἱ πλείστον ἔρυτο. διαπρὸ δὲ εἴσατο καὶ τῆς.  
 ἀκρότατον δ' ἄρ' δίστος ἐπέγραψε χροά φωτός·  
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς. 140

ὣς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μίηνῃ  
 Μηονὶς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων·  
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο  
 ἵππῃες φορέειν· βασιλῆϊ δὲ κεῖται ἀγαλμα,  
 ἀμφοτέρων, κόσμος θ' ἵππῳ ἐλατήρϊ τε κῦδος· 145  
 τοιοῖ τοι, Μενέλαε, μῖάνθην αἵματι μηροὶ  
 εὐφυέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπάνερθεν.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς.  
 ῥίγησεν δὲ καὶ αὐτὸς ἀρεΐφιλος Μενέλαος· 150  
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,  
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθῃ.

τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,  
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·  
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155  
 οἷον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι  
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.  
 οὐ μὲν πῶς ἄλιον πέλει ὄρκιον αἱμά τε ἀρῶν  
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.

εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσει, 160  
 ἔκ τε καὶ ὀψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,  
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.  
 εὐ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ  
 καὶ Πριάμος καὶ λαὸς ἑυμμελίῳ Πριάμοιο, 165  
 Ζεὺς δὲ σφί Κρονίδης ὑψίζυγος, αἰθέρι νάλων,  
 αὐτὸς ἐπισσειήσιν ἐρεμνὴν αἰγίδα πάσιν  
 τῇσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·

ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,  
 αἶ κε θάνης καὶ πότμον ἀναπλήσης βίότοιο. 170  
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκόμην·  
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης·

- καὶ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν  
 Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα  
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175  
 καὶ κέ τις ᾧδ' ἔρέει Τρώων ὑπερηνορεόντων  
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·  
 'αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,  
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,  
 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν 180  
 σὺν κεινήσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον·  
 ὥς ποτέ τις ἔρέει· τότε μοι χάνοι εὐρεῖα χθών."
- Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·  
 "θάρσει, μηδὲ τί πω δειδίσσεο λαὸν Ἀχαιῶν.  
 οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 185  
 εἰρύσατο ζωστήρ τε παναίολος ἦδ' ὑπένερθεν  
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες."
- Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
 "αἶ γὰρ δὴ οὕτως εἶη, φίλος ᾧ Μενέλαε.  
 ἔλκος δ' ἰητὴρ ἐπιμάσσεται, ἦδ' ἐπιθήσει 190  
 φάρμαχ', ἃ κεν παύσῃσι μελαινῶν ὀδυνῶν."
- Ἦ, καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα.  
 "Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,  
 φῶτ', Ἀσκληπιοῦ νίδν ἀμύμονος ἰητῆρος,  
 ὅφρα ἴδῃ Μενέλαον, ἀρήϊον ἀρχὸν Ἀχαιῶν, 195  
 ὃν τις οἰστεύσας ἔβαλεν, τόξων εὖ εἰδώς,  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος."
- Ὡς ἔφατ'· οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,  
 βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων  
 παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν 200  
 ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν  
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.  
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·  
 "ὄρσ', Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,  
 ὅφρα ἴδῃ Μενέλαον, ἀρήϊον ἀρχὸν Ἀχαιῶν, 205  
 ὃν τις οἰστεύσας ἔβαλεν, τόξων εὖ εἰδώς,  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος."
- Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρῖνεν  
 βᾶν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.  
 ἀλλ' ὅτε δὴ ῥ' ἴκανον, ὅθι ξανθὸς Μενέλαος 210  
 βλήμενος ἦν — περὶ δ' αὐτὸν ἀγγεράθ' ὅσσοι ἄριστοι



- κυκλός', ὃ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φώς—,  
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·  
 τοῦ δ' ἐξελλοκόμενιο πάλιν ἄγεν ὀξέες ὄγχοι.  
 λῦσε δέ οἱ ζωστήρα παναίολον ἦδ' ὑπένερθεν 215  
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.  
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,  
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς  
 πάσσε, τὰ οἷ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.  
 Ὅφρα τοὶ ἀμφεπένουντο βοήν ἀγαθὸν Μενέλαον, 220  
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·  
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνησαντο δὲ χάρμης.  
 Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,  
 οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,  
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225  
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·  
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιδῶντας  
 Εὐρύμεδων, υἱὸς Πτολεμαίου Πειραΐδαο,  
 τῷ μάλα πόλλ' ἐπέτελλε παρὶσχύμεν, ὅπποτε κέν μιν  
 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα· 230  
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν·  
 καὶ ῥ' οὕς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,  
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·  
 “Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·  
 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός, 235  
 ἀλλ' οἷ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,  
 τῶν ἦτοι αὐτῶν τέρενα χρóa γῦπες ἔδονται,  
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα  
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”  
 οὔστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240  
 τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·  
 “Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὐ νυ σέβεσθε;  
 τίφθ' οὕτως ἔστητε τεθηπότες ἥτε νεβροί,  
 αἴτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,  
 ἔστᾱς, οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή. 245  
 ὥς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.  
 ἢ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες  
 εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ θινὶ θαλάσσης,  
 ὄφρα ἰδητ', αἱ κ' ὑμῖν ὑπέρσχη χεῖρα Κρουίων;”  
 ὣς ὁ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν. 250

- ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμόν ἀνδρῶν.  
 οἱ δ' ἀμφ' Ἰδομενῆα δαίφρονα θωρήσσαντο·  
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκῆν,  
 Μηριόνης δ' ἄρα οἱ πυμάτας ὠτρυνε φάλαγγας.  
 τοὺς δὲ ἰδὼν γήθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων, 255  
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν·  
 “Ἰδομενεῦ, πέρι μὲν σε τῶ Δαναῶν ταχυπώλων  
 ἡμὲν ἐνὶ πτολέμφῳ ἦδ' ἄλλοιφ' ἐπὶ ἔργῳ  
 ἦδ' ἐν δαΐθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον  
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260  
 εἰ περ γάρ τ' ἄλλοι γε κερηκομόωντες Ἀχαιοὶ  
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ  
 ἔσστηχ' ὥς περ ἐμοί, πικέειν ὅτε θυμὸς ἀνώγει.  
 ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὐχεαι εἶναι.”  
 Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγός, ἀντίον ἦῤα· 265  
 “Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρήρος ἐταῖρος  
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·  
 ἀλλ' ἄλλους ὄτρυνε κερηκομόωντας Ἀχαιούς,  
 ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν  
 Τρῶες. τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὀπίσσω 270  
 ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”  
 Ὡς ἔφατ', Ἀτρεΐδης δὲ παρῳχέτο γηθόσυνος κῆρ.  
 ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμόν ἀνδρῶν·  
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.  
 ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνῆρ 275  
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·  
 τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον, ἥτε πίσσα,  
 φαίνεται ἰὸν κατὰ πόντον, ἅγει δέ τε λαλαπα πολλήν·  
 ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·  
 τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280  
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες  
 κυάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.  
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρέων Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285  
 σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὐ τι κελεύω·  
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.  
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος 290  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε."

ᾧς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.  
 ἐνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,  
 οὓς ἐτάρους στέλλοντα καὶ δρύνοντα μάχεσθαι,  
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295  
 Αἴμονά τε κρέοντα Βιάντά τε, ποιμένα λαῶν.

ἱππῆας μὲν πρῶτα σὺν ἱπποισιν καὶ ὄχεσφιν,  
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,  
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,  
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300

ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει  
 σφοὺς ἱπποὺς ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·  
 "μηδέ τις ἱπποσύνη τε καὶ ἡνωρέφει πεποισθῶς  
 οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,  
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305  
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,  
 ἔγχει ὀρεξάσθω, ἐπειὴ πολὺ φέρτερον οὕτως.  
 ὦδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,  
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες."

ᾧς ὁ γέρων ὠτρυνε πάλαι πολέμων εὖ εἰδώς.  
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 "ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,  
 ὥς τοι γούναθ' ἔποιτο, βῆ δέ τοι ἔμπεδος εἴη. 315  
 ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις  
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι."

Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·  
 "Ἀτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοισι καὶ αὐτὸς  
 ὥς ἔμεν, ὥς ὅτε δῖον Ἑρηνθαλίωνα κατέκταν.  
 ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320  
 εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆρας ὀπάξει.  
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω  
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.  
 αἰχμᾶς δ' αἰχμᾶσσοῦσι νεώτεροι, οἳ περ ἐμείο  
 ὀπλοότεροι γεγάσι πεποίθασιν τε βίηφιν." 325

ᾧς ἔφατ', Ἀτρεΐδης δὲ παρφύχετο γηθόοσυνος κῆρ.  
 εὖρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον  
 ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς.

- αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,  
 πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ  
 ἕστασαν· οὐ γάρ πώ σφω ἀκούετο λαὸς αὐτῆς,  
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες  
 Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες  
 ἕστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν  
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 330  
 τοὺς δὲ ἰδὼν νείκεσεν ἀναξ ἀνδρῶν Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “ὦ υἱὲ Πετεῶ, διοτρεφέος βασιλῆος,  
 καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,  
 τίπτε καταπτώσσοντες ἀφέστατε, μῖμνετε δ’ ἄλλους; 340  
 σφῶϊν μὲν τ’ ἐπέοικε μετὰ πρῶτοισιν ἐόντας  
 ἑστάμεν ἡδὲ μάχης κανστειρήs ἀντιβολῆσαι·  
 πρῶτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,  
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.  
 ἔνθα φίλ’ ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα 345  
 οἴνου πινέμεναι μελιηδέος, ὅφρ’ ἐθέλητον·  
 νῦν δὲ φίλως χ’ ὀρόφτε, καὶ εἰ δέκα πύργοι Ἀχαιῶν  
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ.”  
 Τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·  
 “Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὁδόντων;  
 πῶς δὴ φῆs πολέμοιο μεθιέμεν; ὅππότε’ Ἀχαιοὶ  
 Τρῶσιν ἐφ’ ἱπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,  
 ὄψεαι, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμῆλη,  
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγύντα  
 Τρώων ἱπποδάμων. σὺ δὲ ταῦτ’ ἀνεμῶλια βάξεις.” 355  
 Τὸν δ’ ἐπιμειδίσας προσέφη κρείων Ἀγαμέμνων,  
 ὥς γινῶ χωρόμενοι· πάλιν δ’ ὃ γε λάξετο μῦθον·  
 “διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,  
 οὔτε σε νεικίῳ περιώσιον οὔτε κελεύω·  
 οἶδα γάρ, ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360  
 ἦπια δῆνεα οἶδε· τὰ γὰρ φρονέεις, ἅτ’ ἐγὼ περ.  
 ἀλλ’ ἴθι, ταῦτα δ’ ὅπισθεν ἀρεσσόμεθ’, εἴ τι κακὸν νῦν  
 εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖιν.”  
 Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’ ἄλλους.  
 εὗρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365  
 ἑσταὸτ’ ἔν θ’ ἱπποισι καὶ ἄρμασι κολλητοῖσιν·  
 πὰρ δέ οἱ ἐστήκει Σθένελος, Καπανῆϊος υἱός.

- καὶ τὸν μὲν νείκεσσευ ἰδὼν κρείων Ἀγαμέμνων,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
“ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370  
τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας ;  
οὐ μὲν Τυδεΐ γ' ὦδε φίλον πτωκαζέμεν ἦεν,  
ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι.  
ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε 375  
ἦν τησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.  
ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας  
ξεῖνος ἄμ' ἀντιθέφ Πολυνείκει, λαὸν ἀγείρων,  
οἳ ῥα τότε ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·  
καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.  
οἳ δ' ἔθελον δόμεναι καὶ ἐπήνεον, ὥς ἐκέλευον· 380  
ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.  
οἳ δ' ἐπεὶ οὖν ὤχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,  
'Ασωπὸν δ' ἴκοντο βαθύσχοινον λεχεποῖνῃ,  
ἐνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν Ἀχαιοί.  
αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385  
δαινυμένους κατὰ δῶμα βίης Ἑτεοκλειῆς.  
ἐνθ' οὐδὲ ξεῖνός περ ἔων ἱππηλάτα Τυδεὺς  
τάρβει, μοῦνος ἔων πολέσιν μετὰ Καδμείοισιν,  
ἀλλ' ὁ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα  
ῥηϊδίως· τοίη οἳ ἐπὶ ῥόθοις ἦεν Ἀθήνη. 390  
οἳ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,  
ἄψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,  
κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,  
Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν,  
υἱὸς τ' Αὐτοφόνοιο μενεπτόλεμος Πολυφόντης. 395  
Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφήκεν·  
πάντας ἔπεφν', ἓνα δ' οἷον λει οἰκόνδε νέεσθαι·  
Μαῖον ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.  
τοῖος ἦν Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν  
γείνατο εἰς χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω.” 400  
“Ὡς φάτο· τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,  
αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοῖοιο.  
τὸν δ' υἱὸς Καπανήος ἀμείψατο κυδαλμίοιο·  
“Ἀτρεΐδῃ, μὴ ψεύδῃ ἐπιστάμενος σάφα εἰπεῖν.  
ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 405  
ἡμεῖς καὶ Θήβης ἔδος εἶλομεν ἑπταπύλοιο,

παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἄρειον,  
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·  
 κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.  
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ.”

410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·  
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.  
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,  
 ὀτρύνοντι μάχεσθαι ἑυκνήμιδας Ἀχαιοὺς·  
 τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἰ κεν Ἀχαιοὶ  
 Τρῶας δηλώσωσιν ἔλωσί τε Ἴλιον ἱρήν,  
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.  
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

415

Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε·  
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσιν ἀνακτος  
 ὀρυνμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

420

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κύμα θαλάσσης  
 ὀρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·  
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας  
 κυρτὸν ἰδὼν κορυφοῦται, ἀποπτύει δ' ἄλως ἄχυν·  
 ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες  
 νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος  
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν — οὐδέ κε φαίης  
 τόσσον λαὸν ἐπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν —  
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν  
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.

425

Τρῶες δ', ὥστ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ  
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,

430

ἄζηχες μεμακύναι ἀκούουσαι ὅπα ἀρνῶν,  
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·  
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,  
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολὺκλητοὶ δ' ἔσαν ἄνδρες.  
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη  
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμανῖα,

435

440

Ἄρεος ἀνδροφόνιοιο κασιγνήτῃ ἐτάρῃ τε,  
 ἦτ' ὀλίγῃ μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.  
 ἦ σφιν καὶ τότε νεῖκος ὁμοῖον ἐμβαλε μέσσω  
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν.

445

Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἕνα ξυνιόντες ἵκοντο,  
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἐπληντ' ἀλλήλησι, πολλὺς δ' ὀρυμαγδὸς ὀρώρει.  
 ἔνθα δ' ἄμ' οἰμωγή τε καὶ εὐχολή πέλεν ἀνδρῶν  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.  
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες  
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ  
 κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·  
 τῶν δέ τε τηλόσε δούπον ἐν οὔρεσιν ἔκλυε ποιμήν·  
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν  
 ἔσθλόν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·  
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασειῆς,  
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω  
 αἰχμῇ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,  
 ἦριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμινῃ.  
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφίνωρ  
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,  
 ἔλκε δ' ὑπὲκ βελέων, λελημένος ὄφρα τάχιστα  
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὀρμή.  
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ  
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,  
 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.  
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη  
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς  
 ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδονοπάλιζεν.

Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,  
 ἠΐθεον θαλερόν, Σιμοείσιον, ὃν ποτε μήτηρ  
 Ἰδῆθεν κατιούσα παρ' ὄχθησιν Σιμόεντος  
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ἰδέσθαι.  
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν  
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν  
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.  
 πρῶτον πάρ μιν ἰόντα βάλε στήθος παρὰ μαζὺν  
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος  
 ἦλθεν. ὁ δ' ἐν κονίησι χαμαὶ πέσεν, αἰγείρος ὥς,  
 ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκει  
 λείῃ, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·

τὴν μὲν θ' ἄρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485  
 ἐξέταμ', ὅφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·  
 ἢ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.  
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν  
 Αἴας διογενής. τοῦ δ' Ἀντιφος αἰολοθώρηξ 490  
 Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξείῳ δουρί.  
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεὺς ἐσθλὸν ἑταῖρον,  
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·  
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.  
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ, 495  
 στή δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ  
 ἄμφι ἐπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο  
 ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,  
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,  
 ὃς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκείων. 500  
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ  
 κόρσῃν· ἢ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,  
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ· 505  
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς,  
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσθη δ' Ἀπόλλων  
 Περγάμου ἐκκατιδών, Τρῶεσσι δὲ κέκλετ' αὔσας·  
 “ὄρνυσθ', ἵπποδαμοι Τρῶες, μῆδ' εἴκετε χάρμης  
 Ἀργείοις, ἐπεὶ οὐ σφί λίθος χρῶς οὐδὲ σίδηρος 510  
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.  
 οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος παῖς ἠὲ κόμοιο  
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”  
 “Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς  
 ὦρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515  
 ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.  
 “Ἐνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδθησεν.  
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίοντι  
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,  
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνύθεν εἰληλούθει. 520  
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς  
 ἄχρῃς ἀπηλόησεν· ὁ δ' ὑπτιος ἐν κονίῃσιν  
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάριοισι πετάσσας



θυμὸν ἀποπνεύων. ὁ δ' ἐπέδραμεν, ὅς ῥ' ἔβαλέν περ,  
 Πείροος, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525  
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν.  
 τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ  
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.  
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος  
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530  
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.  
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι  
 Θρηϊκὲς ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,  
 οἳ ἔ μέγαν περ ἐόντα καὶ ἰφθιμον καὶ ἀγανὸν  
 ᾤσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535  
 ὥς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,  
 ἦτοι ὁ μὲν Θρηκῶν ὁ δ' Ἑπειῶν χαλκοχιτώνων  
 ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.  
 Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιοι μετελθών,  
 ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ 540  
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη  
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·  
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἡματι κείνῳ  
 πρηγέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

## Ε. 5.

Ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη  
 δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν  
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.  
 δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,  
 ἀστέρ' ὀπωρινῷ ἐναλγύκιον, ὅστε μάλιστα 5  
 λαμπρὸν παμφαίνουσι λελουμένος Ὠκεανοῖο.  
 τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὦμων,  
 ᾧρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.  
 Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειός, ἀμύμων,  
 ἱρεὺς Ἠφαίστοιο· δύω δέ οἱ νιέες ἦστην, 10  
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.  
 τῷ οἱ ἀποκριθέντε ἐναντίῳ ὀρμηθήτην·  
 τῷ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὦρνυτο πεζός.  
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

- Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος· 15  
 Τυδεΐδew δ' ὑπὲρ ὤμον ἀριστερόν ἤλυθ' ἄκωκῇ  
 ἔγχους, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὤρυντο χαλκῷ  
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφυγε χειρός,  
 ἀλλ' ἔβαλε στῆθος μεταμάξιον, ὥσε δ' ἀφ' ἵππων.  
 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον, 20  
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·  
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,  
 ἀλλ' Ὁφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,  
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἶη.  
 Ἴππους δ' ἐξέλασας μεγαθύμου Τυδέος υἱός 25  
 δῶκεν ἐταίροισιν κατάγειν κούλας ἐπὶ νῆας.  
 Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος  
 τὸν μὲν ἀλευάμενον τὸν δὲ κτάμενον παρ' ὄχρεσφιν,  
 πᾶσιν ὀρίνθη θυμός. ἀτὰρ γλαυκῶπις Ἀθήνη  
 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἀρηα· 30  
 “Ἄρες Ἀρες βροτολογιγέ, μαιφόνε, τειχεσιπλῆτα,  
 οὐκ ἂν δὴ Τρῶας μὲν ἑάσαιμεν καὶ Ἀχαιοὺς  
 μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,  
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;”  
 ὣς εἰπούσα μάχης ἐξήγαγε θοῦρον Ἀρηα. 35  
 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,  
 Τρῶας δ' ἐκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος  
 ἡγεμόνων. πρῶτος δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων  
 ἀρχὸν Ἀλίζωνων, Ὀδίων μέγαν, ἐκβαλε δίφρον·  
 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40  
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.  
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  
 Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν  
 Βώρον, δς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.  
 τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ 45  
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὤμον·  
 ἦριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.  
 Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·  
 υἱὸν δὲ Στροφιλοῖο Σκαμάνδριον, αἷμονα θήρης,  
 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχεϊ ὀξυόεντι, 50  
 ἐσθλὸν θηρητῆρα· διδάξε γὰρ Ἀρτεμις αὐτῇ  
 βάλλειν ἄγρια πάντα, τάτε τρέφει οὔρεσιν ὕλη.  
 ἀλλ' οὐ οἱ τότε γε χραιῖσμ' Ἀρτεμις ἰοχέαιρα,

οὐδὲ ἐκηβολίαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·  
 ἀλλὰ μιν Ἀτρεΐδης, δουρικλειτὸς Μενέλαος, 55  
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὐτάσε δουρὶ  
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.  
 ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν  
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60  
 τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·  
 ὅς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας ἔϊτας  
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο  
 οἳ τ' αὐτῷ, ἐπεὶ οὗ τι θεῶν ἐκ θέσφατα ἦδη.  
 τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65  
 βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ  
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.  
 γνύξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψε.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,  
 ὃς ῥα νόθος μὲν ἦεν, πύκα δ' ἔτρεφε δῖα Θεανώ, 70  
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.  
 τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθὼν  
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῃ δουρί·  
 ἀντικρὺ δ' ἂν ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.  
 ἤριπε δ' ἐν κονίης, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν. 75

Εὐρύπυλος δ' Εὐαίμωνίδης Ὑψήνορα δῖον,  
 υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου  
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμψ,  
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός, 80  
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον,  
 φασγάνῳ ἀΐξας, ἀπὸ δ' ἔξεσε χεῖρα βαρείαν.  
 αἱματόεσσα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε  
 ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·  
 Τυδεΐδην δ' οὐκ ἂν γνολίης, ποτέροισι μετείη, 85  
 ἡὲ μετὰ Τρώεσσιν ὁμιλέοι, ἡ μετ' Ἀχαιοῖς.  
 θῦνε γὰρ ἄμ πεδίων ποταμῷ πλήθοντι ἐοικῶς  
 χειμάρρῳ, ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·  
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανώωσιν,  
 οὐτ' ἄρα ἔρκεα ἰσχει ἀλωάων ἐριθηλέων, 90  
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·  
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζήων·

ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες  
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑόντες.

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95

θύνοντ' ἄμ πεδίου, πρὸ ἔθεν κλονέοντα φάλαγγας,  
αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,  
καὶ βάλ' ἐπαίσσονται, τυχὼν κατὰ δεξιὸν ὦμον,  
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἷστός,  
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100

τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·  
“ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·  
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι  
δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με  
ᾤρσεν ἄναξ Διὸς υἱὸς ἀπορνήμενον Λυκίηθεν.” 105

Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,  
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιϊν καὶ ὄχεσφιν  
ἔστη, καὶ Σθένελον προσέφη Καπανηΐον υἱόν·  
“ὄρσο, πέπον Καπανηϊάδῃ, καταβήσῃο δίφρου,  
ὄφρα μοι ἐξ ὧμοιο ἐρύσσης πικρὸν οἷστόν.” 110

Ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμάζε,  
πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὦμον·  
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.

δὴ τότε ἔπειτ' ἡράτο βοὴν ἀγαθὸς Διομήδης·  
“κλυθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη· 115

εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης  
δητῷ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη,  
δὸς δέ τέ μ' ἀνδρα ἐλεῖν, καὶ ἐς ὄρμην ἐγχεὸς ἐλθεῖν,  
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν  
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.” 120

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,  
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν,  
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·

“θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι  
ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125

ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·  
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,  
ὄφρ' εὖ γιγνώσκῃς ἡμῶν θεὸν ἠδὲ καὶ ἀνδρα.

τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,  
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι  
τοῖς ἄλλοις· ἀτὰρ εἰ κε Διὸς θυγάτηρ Ἀφροδίτη 130

ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξείῃ χαλκῷ."

Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
 Τυδείδης δ' ἐξαυτὶς ἰὼν προμάχοισιν ἐμίχθη·  
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135  
 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥστε λέοντα,  
 οὐν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀϊστοῖσιν  
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσει  
 τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,  
 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140  
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,  
 αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς.  
 ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

Ἐνθ' ἔλεν Ἀστυνοὸν καὶ Ὑπείρουνα, ποιμένα λαῶν,  
 τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῇρεϊ δουρί, 145  
 τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον  
 πληῖξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.  
 τοὺς μὲν ἔασ', ὁ δ' Ἀβαντα μετώχετο καὶ Πολύιδον,  
 νίεας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος,  
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150  
 ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.  
 βῆ δὲ μετὰ Ξάνθον τε Θώονά τε, Φαίνοπος νίε,  
 ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,  
 νῖον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.  
 ἔνθ' ὃ γε τοὺς ἐνάριξε, φίλον δ' ἐξαίνυτο θυμὸν 155  
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ  
 λείπ', ἐπεὶ οὐ ζῶντε μάχης ἐκ νοστήσαντε  
 δέξατο· χηρωσταὶ δὲ διὰ κτήσιν दाτέοντο.

Ἐνθ' νίεας Πριάμοιο δῶω λάβε Δαρδανίδαο,  
 εἰν ἐνὶ δίδρω ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160  
 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ  
 πόρτιος ἢ βοός, ξύλοχον κἀτα βοσκομενάων,  
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος νιὸς  
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·  
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

Τὸν δ' ἴδεν Αἰνείας ἀλαπάξοντα στίχας ἀνδρῶν,  
 βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων  
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.  
 εὗρε Λυκάονος νῖον ἀμύμονά τε κρατερόν τε,  
 στή δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἠΐδα· 170

“ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἵστοι  
 καὶ κλέος ; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ’ ἀνὴρ,  
 οὐδέ τις ἐν Λυκίῃ σέο γ’ εὐχεται εἶναι ἀμείνων.  
 ἀλλ’ ἄγε τῷδ’ ἔφες ἀνδρὶ βέλος Διὶ χεῖρας ἀνασχών,  
 ὅστις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν 175  
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ’ ἔλυσεν·  
 εἰ μὴ τις θεός ἐστι κοτεσσάμενος Τρῶεσσιν,  
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις.”  
 Τὸν δ’ αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·  
 “ Αἰνεῖα, Τρώων βουληφόρε χαλκοχιτώνων, 180  
 Τυδείδῃ μιν ἔγωγε δαΐφρονι πάντα ἔτσκω,  
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,  
 ἵππους τ’ εἰσορόων· σάφα δ’ οὐκ οἶδ’, εἰ θεός ἐστι.  
 εἰ δ’ ὃ γ’ ἀνὴρ, ὅν φημι, δαΐφρων Τυδέος υἱός,  
 οὐχ ὃ γ’ ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185  
 ἔσθηκ’ ἀθανάτων, νεφέλῃ εἰλυμένος ὤμους,  
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.  
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὤμον  
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο,  
 καὶ μιν ἔγωγ’ ἐφάμην Ἀῖδωνῇ προΐαψεν, 190  
 ἔμπης δ’ οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.  
 ἵπποι δ’ οὐ παρέασι καὶ ἄρματα, τῶν κ’ ἐπιβαλῆν.  
 ἀλλὰ πού ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι  
 καλοί, πρωτοπαγεῖς, νεοτευχές· ἀμφὶ δὲ πέπλοι  
 πέπτανται· παρὰ δὲ σφιν ἐκάστω δίξυγες ἵπποι 195  
 ἐστᾶσι, κρὶ λευκὸν ἐρεπτόμενοι καὶ δλύρας.  
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων  
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·  
 ἵπποισιν μ’ ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα  
 ἀρχεύειν Τρῶεσσι κατὰ κρατερὰς ὑσμῖνας· 200  
 ἀλλ’ ἐγὼ οὐ πιθόμην — ἦ τ’ ἂν πολὺ κέρδιον ἦεν—  
 ἵππων φειδόμενος, μὴ μοι δευοίατο φορβῆς  
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.  
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,  
 τόξοισιν πίσυνος· τὰ δέ μ’ οὐκ ἄρ’ ἔμελλον ὀνήσειν. 205  
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,  
 Τυδείδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ’ ἀμφοτέροισιν  
 ἀτρεκὲς αἷμ’ ἔσσευα βαλὼν, ἥγειρα δὲ μᾶλλον.  
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα

ἡματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἔρατεινῃν  
 ἡγεομένην Τρώεσσι, φέρων χάριν Ἑκτορι δίφ.  
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν  
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,  
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,  
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῶ ἐν πυρὶ θείην  
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.”

Τὸν δ' αὐτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἤυδα·  
 “ μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,  
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφω  
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.  
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι,  
 οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο  
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἠδὲ φέβεσθαι·  
 τὼ καὶ νῶϊ πόλινδε σαώσεται, εἰ περ ἂν αὐτε  
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ.  
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἥνυα σιγαλούετα  
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι ὄφρα μάχωμαι·  
 ἥε σὺν τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”

Τὸν δ' αὐτε προσέειπε Λυκάονος ἀγλαὸς υἱός·  
 “ Αἰνεΐα, σὺν μὲν αὐτὸς ἔχ' ἥνυα καὶ τεῶ ἵππῳ·  
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα  
 οἴσεται, εἰ περ ἂν αὐτε φεβώμεθα Τυδέος υἱόν·  
 μὴ τὼ μὲν δέισαντε ματήσεται, οὐδ' ἐθέλητον  
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,  
 νῶϊ δ' ἐπαίξας μεγαθύμου Τυδέος υἱὸς  
 αὐτῷ τε κτείνῃ καὶ ἐλάσση μώνυχας ἵππους.  
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,  
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.”

ᾧς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,  
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους.  
 τοὺς δὲ ἶδε Σθένηςλος, Καπανήϊος ἀγλαὸς υἱός,  
 αἰψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·  
 “ Τυδεΐδη Διομήδες, ἐμῷ κεχαρισμένε θυμῷ,  
 ἀνδρ' ὁρώ κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,  
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς,  
 Πάνδαρος, υἱὸς δ' αὐτε Λυκάονος εὐχεται εἶναι·  
 Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαιο  
 εὐχεται ἐκγεγάμεν, μήτηρ δὲ οἷ ἔστ' Ἀφροδίτῃ.

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως  
θῦνε διὰ προμάχων, μή πως φίλον ἦτορ δλέσσης.” 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·  
“ μή τι φόβουδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἶω·  
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι  
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν. 255

ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτὼς  
ἀντίον εἴμ' αὐτῶν· τρεῖν κ' οὐκ ἔῃ Παλλὰς Ἀθήνη.  
τούτῳ δ' οὐ πάλιν αὐτίς ἀποίσητον ὠκέες ἵπποι  
ἄμφω ἀφ' ἡμέλων, εἴ γ' οὖν ἕτερός γε φύγησιν.  
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.  
αἱ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξη 260

ἄμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους  
αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,  
Αἰνεῖαο δ' ἐπαῖξαι μεμνημένος ἵππων,  
ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκινήμιδας Ἀχαιοῦς.  
τῆς γάρ τοι γενεῆς, ἧς Τρωῇ περ εὐρύσopa Ζεὺς 265  
δῶχ' υἱὸς ποιήην Γανυμήδεος, οὐνεκ' ἄριστοι  
ἵππων, ὅσσοι ἕασιν ὑπ' ἡῶ τ' ἡέλιόν τε.

τῆς γενεῆς ἔκλεψεν ἀναξ ἀνδρῶν Ἀγχισίης,  
λάβρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους.  
τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270  
τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,  
τῷ δὲ δὴ Αἰνεΐα δῶκεν, μήστωρε φόβοιο.  
εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.”

“Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275  
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·  
“ καρτερόθυμε, δαίφρον, ἀγανοῦ Τυδέος υἱέ,  
ἣ μάλα σ' οὐ βέλος ὦκὺ δαμάσσατο, πικρὸς δῖστος.  
νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἱ κε τύχωμι.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγγχος, 280  
καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ  
αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη.  
τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·  
“ βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὀτῶ  
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὐχος ἔδωκας.” 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·  
“ ἥμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶτ' γ' ὀτῶ



πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα  
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν."

ὣς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη 290  
ρίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.  
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρήs,  
αἰχμὴ δ' ἐξέσύθη παρὰ νείατον ἀνθρεῶνα.  
ἦριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ  
αἰόλα, παμφανόωντα, παρέτρεσσαν δὲ οἱ ἵπποι 295  
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρὶ τε μακρῷ,  
δείσας μή πῶς οἱ ἐρυσάατο νεκρὸν Ἀχαιοί.  
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκὶ πεποιθώς,  
πρόσθε δὲ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἔϊσθη, 300  
τὸν κτάμεναι μεμαώς, ὅστις τοῦ γ' ἀντίος ἔλθοι,  
σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ  
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,  
οἷοι νῦν βροτοὶ εἰσ'· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.  
τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς 305  
ἰσχύϊ ἐνστρέφεται, κοτύλην δὲ τέ μιν καλέουσιν·  
θλάσσε δὲ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·  
ᾧσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἥρως  
ἔσθη γυνὴ ἐριπών, καὶ ἐρέισατο χειρὶ παχείῃ  
γαίης· ἀμφὶ δὲ ὅσσε κελαιὴ νύξ ἐκάλυπεν. 310  
καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,  
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
μήτηρ, ἣ μιν ὑπ' Ἀγχίτῃ τέκε βουκολέοντι·  
ἀμφὶ δ' ἔδν φίλον υἱὸν ἐχεύατο πῆχες λευκῶ,  
ποόσθε δὲ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυπεν, 315  
ἔρκος ἔμην βελέων, μή τις Δαναῶν ταχυπώλων  
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἡ μὲν ἔδν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·  
οὐδ' υἱὸς Καπαηῆος ἐλήθετο συνθεσιδάων  
τάων, ὃς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης, 320  
ἀλλ' ὅ γε τοὺς μὲν ἐοὺς ἠρύκακε μώνυχας ἵππους  
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας,  
Αἰνείας δ' ἐπαΐξας καλλίτριχας ἵππους  
ἐξέλασε Τρώων μετ' ἐυκνήμιδας Ἀχαιοὺς,  
δῶκε δὲ Δηϊπύλῳ ἐτάρῳ φίλῳ, δν περὶ πάσης 325  
τίεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδῃ,

νηυσὶν ἔπι γλαφυρήσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρως  
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἥνια σιγαλόευντα,  
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους  
 ἐμμεμαώς. ὃ δὲ Κύπριν ἐπ' ὤχετο νηλεὲς χαλκῷ, 330  
 γινώσκων, ὅτ' ἀναλκίς ἔην θεός, οὐδὲ θεάων  
 τάων, αἵτ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,  
 οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.  
 ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολλὸν καθ' ὀμίλον ὀπάζων,  
 ἔνθ' ἐπορεζάμενος μεγαθύμου Τυδέος υἱὸς 335  
 ἄκρην οὔτασε χεῖρα μετάλμενος ὀξείῃ δουρὶ  
 ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν  
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,  
 πρυμνὸν ὕπερ θέναρος. ῥέε δ' ἄμβροτον αἷμα θεοῖο,  
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340  
 οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον·  
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.  
 ἦ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν νιόν.  
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων  
 κυανὴ νεφέλῃ, μὴ τις Δαναῶν ταχυπόλων 345  
 χαλκῶν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·  
 τῇ δ' ἐπὶ μακρὸν ἄϋσε βοῇν ἀγαθὸς Διομήδης·  
 "εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος.  
 ἦ οὐχ ἄλῃς, ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις ;  
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἦ τέ σ' οἶω 350  
 ῥιγίῃσιν πόλεμόν γε, καὶ εἰ χ' ἐτέρωθι πύθῃαι."  
 ὣς ἔφαθ', ἦ δ' ἀλύνουσ' ἀπεβήσето, τείρετο δ' αἰνῶς.  
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆνεμος ἔξαγ' ὀμίλου  
 ἀχθομένην ὀδύνησι· μελαίνετο δὲ χρόα καλόν.  
 εὔρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἀρηά 355  
 ἤμενον· ἥερι δ' ἐγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ.  
 ἦ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο,  
 πολλὰ λισσομένη, χρυσάμπυκας ἤτεεν ἵππους·  
 "φίλε κασίγνητε, κόμισαί τέ με δός τέ μοι ἵππους,  
 ὅφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστίν. 360  
 λίην ἀχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ  
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο."  
 ὣς φάτο, τῇ δ' ἄρ' Ἀρης δῶκε χρυσάμπυκας ἵππους.  
 ἦ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ.  
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἥνια λάζετο χερσίν, 365

μάστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἄκουτε πετέσθην.  
 αἶψα δ' ἔπειθ' ἴκοντο θεῶν ἕδος, αἰπὺν Ὀλυμπον.  
 ἐνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις  
 λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·  
 ἣ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ, 370  
 μητρὸς ἑῆς· ἣ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,  
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·  
 “τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων  
 μασιφιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ;”

Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ· 375  
 “οὐτά με Τυδεὸς υἱὸς ὑπέρθυμος Διομήδης,  
 οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο  
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.  
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,  
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380

Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δῖα θεάων·  
 “τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·  
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες  
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.  
 τλῇ μὲν Ἀρης, ὅτε μιν ὦτος κρατερός τ' Ἐφιάλτης, 385  
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·  
 χαλκῶ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.  
 καὶ νῦ κεν ἐνθ' ἀπόλοιτο Ἀρης ἄτος πολέμοιο,  
 εἰ μὴ μητρυνή, περικαλλὴς Ἥερῖβοια,  
 Ἑρμῆα ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἀρηα 390  
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.  
 τλῇ δ' Ἥρῃ, ὅτε μιν κρατερός παῖς Ἀμφιτρύωνος  
 δεξιτερὸν κατὰ μαζὸν οἷστῳ τριγλώχινι  
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.  
 τλῇ δ' Αἰδῆς ἐν τοῖσι πελώριος ὠκὺν οἷστόν, 395  
 εὐτέ μιν ὠτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,  
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν.  
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον  
 κῆρ ἰσχυρὸν, ὀδύνῃσι πεπαρμένος· αὐτὰρ οἷστός  
 ὦμῳ ἐνὶ στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσω  
 ἠέκεσάτ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.  
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὅθετ' αἰσυλα ῥέζων,  
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσιν.

- σοὶ δ' ἐπὶ τοῦτον ἀνήκε θεὰ γλαυκῶπις Ἀθήνη. 405  
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδεὸς υἱός,  
 ὅττι μάλ' οὐ δηναῖός, ὃς ἀθανάτοισι μάχεται,  
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν  
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊότητος.  
 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν, 410  
 φραξέσθω, μή τίς οἱ ἀμείνων σείῃ μάχῃται,  
 μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστήνη,  
 ἐξ ὕπνου γοώωσα φίλους οἰκῆας ἐγείρῃ,  
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,  
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο." 415  
 Ἥ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ'  
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.  
 αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρῃ  
 κερτομόλοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.  
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420  
 "Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;  
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιῶν ἀνιείσα  
 Τρωσὶν ἅμα σπένσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,  
 τῶν τινα καρρέζουσα Ἀχαιῶν εὐπέπλων  
 πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἄραιήν." 425  
 ὣς φάτο, μέλισεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,  
 καὶ ῥα καλεσσάμενος προσέφη χρυσῇν Ἀφροδίτην·  
 "οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆϊα ἔργα,  
 ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο·  
 ταῦτα δ' Ἀρηϊοῦ καὶ Ἀθήνης πάντα μελήσει." 430  
 ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 Αἰνεία δ' ἐπόρουσε βοῇν ἀγαθὸς Διομήδης,  
 γιγνώσκων, ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·  
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ  
 Αἰνείαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435  
 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,  
 τρὶς δέ οἱ ἐστυφέλιξε φαιεινὴν ἄσπιδ' Ἀπόλλων.  
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,  
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·  
 "φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν 440  
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλον ὁμοῖον  
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."  
 ὣς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,

μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.  
 Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων  
 445 Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.  
 ἦτοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα  
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινό τε·  
 αὐτὰρ ὁ εἶδωλον τεύξ' ἀργυρότοξος Ἀπόλλων  
 αὐτῷ τ' Αἰνείᾳ ἵκελον καὶ τεύχεσι τοῖον,  
 450 ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ  
 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας  
 ἀσπίδας εὐκύκλους λαισῆϊά τε πτερόεντα.  
 δῆ τότε θούρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·  
 455 “Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,  
 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,  
 Τυδείδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;  
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,  
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”  
 ὣς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,  
 460 Τρῶας δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθών,  
 εἰδόμενος Ἀκάμαντι θοῷ, ἡγήτορι Θρηκῶν.  
 νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·  
 “ὦ νιεῖς Πριάμοιο, διοτρεφέος βασιλῆος,  
 465 ἐς τί ἔτι κτείνεσθαι ἑάσετε λαὸν Ἀχαιοῖς ;  
 ἦ εἰς ὃ κεν ἀμφὶ πύλης εὐποιετῆσι μάχωνται ;  
 κεῖται ἀνὴρ, ὅντ' ἴσον ἐτίομεν Ἑκτορι δῖῳ,  
 Αἰνείας, νίδς μεγαλήτορος Ἀγχίσαο.  
 ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον.”  
 ὣς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστων.  
 470 ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·  
 “Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες ;  
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων  
 οἶος σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.  
 475 τῶν νῦν οὔ τι ν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι,  
 ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·  
 ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ξνείμεν.  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·  
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ διωήντι,  
 480 ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον νιδόν,  
 καδ δὲ κτήματα πολλά, τάτ' ἔλδεται, ὃς κ' ἐπιδευής.  
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω, καὶ μέμουν αὐτὸς

ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,  
 οἶόν κ' ἦε φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.  
 τὴν δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485  
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσιν.  
 μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,  
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·  
 οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.  
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490  
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων  
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν.”  
 ὣς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορι μῦθος.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντη, 495  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.  
 Ἄργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.  
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας  
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500  
 κρήνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·  
 αἱ δ' ὑπολευκαίνονται ἀχυρμαί· ὥς τότε Ἀχαιοὶ  
 λευκοὶ ὑπερθε γέγοντο κονισάλφ, ὃν ῥα δι' αὐτῶν  
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,  
 ἀψ' ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες. 505  
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα  
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρῳέεσσιν ἀρήγων,  
 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραλαινεν ἐφετμὰς  
 Φοῖβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει  
 Τρῳασὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην 510  
 οἰχομένην· ἢ γὰρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.  
 αὐτὸς δ' Αἰνείαν μάλα πόνος ἐξ ἀδύτοιο  
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.  
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,  
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα 515  
 καὶ μένος ἐσθλὸν ἔχοντα· μετέλλησάν γε μὲν οὐ τι·  
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν  
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.  
 Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης  
 ὥτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520  
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,

ἀλλ' ἔμεινον νεφέλῃσιν ἑοικότες, ἄστε Κρονίων  
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν  
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων  
 ζαχρηῶν ἀνέμων, οἵτε νέφεια σκιόεντα 525  
 πνοῇσιν λιγυρῇσι διασκιδνῶσιν ἀέντες·  
 ὧς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοιτο.  
 Ἀτρεΐδης δ' ἄν' ὄμιλον ἐφοῖτα πολλὰ κελεύων·  
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,  
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας. 530  
 αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·  
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”  
 Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,  
 Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα  
 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν 535  
 τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρῶτοισι μάχεσθαι.  
 τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·  
 ἢ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἶσατο χαλκός,  
 νειάρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσευ.  
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540  
 Ἐνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,  
 νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,  
 τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ  
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο 545  
 Ἀλφειοῦ, ὅστ' εὐρὺ ρέει Πυλίων διὰ γαίης,  
 ὃς τέκετ' Ὀρσίλοχον, πολέεσσ' ἀνδρεσσιν ἄνακτα·  
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,  
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,  
 Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης. 550  
 τῷ μὲν ἄρ' ἠβήσαντε μελαινώων ἐπὶ νηῶν  
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,  
 τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ  
 ἀρνυμένω· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.  
 οἷω τῷ γε λέοντε δῶω ὄρεος κορυφῇσιν  
 ἑτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555  
 τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα  
 σταθμοὺς ἀνθρώπων κερατίζετον, ὅφρα καὶ αὐτῷ  
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·  
 τοῖω τῷ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε  
 καππεσέτην, ἐλάτῃσιν ἑοικότες ὑψηλῇσιν. 560

Τὼ δὲ πεσόντ' ἐλέησεν ἀρητίφιλος Μενέλαος,  
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,  
σείων ἐγχείην· τοῦ δ' ὠτρυνεν μένος Ἄρης,  
τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.  
τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,  
βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,  
μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.  
τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα  
ἀντὶλον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·

565

Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.  
Αἰνεΐας δ' οὐ μείνε, θοός περ ἔων πολεμιστής,  
ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.  
οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,  
τὼ μὲν ἄρα δειλῶ βαλέτην ἐν χερσὶν ἑταίρων,  
αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.

570

575

Ἐνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἀρηϊ,  
ἄρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστῶν.  
τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος  
ἔσταότ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·  
Ἀντίλοχος δὲ Μύδωνα βάλ', ἥνιόχον θεράποντα,  
ἔσθλὸν Ἀτυμνιάδην—ὃ δ' ὑπέστρεφε μῶνυχας ἵππους—  
χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν  
ἥνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.  
Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσῃν·  
αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου  
κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.  
δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—,  
ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλλον ἐν κονίῃσιν.  
τοὺς δ' ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

580

585

Τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς  
κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες  
καρτεραί. ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι· Ἐννώ,  
ἣ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηϊοτήτος·

Ἀρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,  
φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἔκτορος, ἄλλοτ' ὀπισθεν.

595

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.  
ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,  
στήῃ ἐπ' ὠκυρόφ ποταμῷ ἄλαδε προρέοντι,  
ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω·



ὡς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῶ·  
 “ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἑκτορα δῖον  
 αἰχμητὴν τ’ ἔμεναι καὶ θαρσαλέον πολεμιστὴν.  
 τῷ δ’ αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·  
 καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἑοικώς.  
 ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω  
 εἵκετε, μὴδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”

ἌΩς ἄρ’ ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.  
 ἔνθ’ Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,  
 εἷν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχιάλόν τε.

τὼ δὲ πεσόντ’ ἐλέησε μέγας Τελαμώνιος Αἴας,  
 στῇ δὲ μάλ’ ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,  
 καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ’ ἐνὶ Παισφί  
 ναίε πολυκτῆμων, πολυλήϊος· ἀλλὰ ἔ Μοῖρα  
 ἦγ’ ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ νῆας.

τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας,  
 νειαιρῇ δ’ ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,  
 δούπησεν δὲ πεσών. ὁ δ’ ἐπέδραμε φαίδιμος Αἴας  
 τεύχεα συλήσων· Τρῶες δ’ ἐπὶ δούρατ’ ἔχεναν  
 ὀξέα, παμφανώοντα· σάκος δ’ ἀνεδέξατο πολλά.

αὐτὰρ ὁ λαῖξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος  
 ἐσπάσατ’· οὐδ’ ἄρ’ ἔτ’ ἄλλα δυνήσατο τεύχεα καλὰ  
 ὤμοισιν ἀφελέσθαι· ἐπέλεγτο γὰρ βελέεσσιν.  
 δεῖσε δ’ ὁ γ’ ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,  
 οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε’ ἔχοντες,  
 οἳ ἔ μέγαν περ ἔοντα καὶ ἴφθιμον καὶ ἀγανδὸν  
 ᾧσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.

ἌΩς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμινην·  
 Τληπόλεμον δ’ Ἡρακλείδην, ἧν τε μέγαν τε,  
 ᾧρσεν ἐπ’ ἀντιθέῳ Σαρπηδόνι Μοῖρα κραταίῃ.  
 οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες,  
 υἱὸς θ’ υἱωνός τε Διὸς νεφεληγερέταο,  
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν·

“Σαρπηδὸν, Λυκίων βουλευφόρε, τίς τοι ἀνάγκη  
 πτώσσειν ἐνθάδ’ ἔοντι μάχης ἀδαήμονι φωτί;  
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο  
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,  
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.  
 ἀλλοιὸν τινά φασι βίην Ἡρακλεΐην

εἶναι, ἐμὸν πατέρα θρασυμένονα, θυμολέοντα,  
ὃς ποτε δεῦρ' ἐλθὼν ἐνεχ' ἵππων Λαομέδοντος  
ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν  
'Ιλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς.

640

σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.  
οὐδέ τί σε Τρῶεσσιν δίομαι ἄλκαρ ἔσσεσθαι  
ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,  
ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν."

645

Τὸν δ' αὖ Σαρπηδῶν, Λυκίων ἀγός, ἀντίον ἦδα·

“ Τληπόλεμ', ἦτοι κείνος ἀπώλεσεν Ἴλιον ἱρήν  
ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαομέδοντος,  
ὃς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ,

650

οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.  
σοὶ δ' ἐγὼ ἐνθάδε φημι φόνον καὶ κῆρα μέλαιναν  
ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα  
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀΐδι κλυτοπόωλφ."

Ὡς φάτο Σαρπηδῶν, ὃ δ' ἀνέσχετο μείλιον ἔγχος

655

Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ  
ἐκ χειρῶν ἦϊξαν. ὃ μὲν βάλεν αὐχένα μέσσον  
Σαρπηδῶν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινῇ·  
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.

Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἐγχεῖ μακρῷ  
βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,  
ὅστέφ' ἐγχευμφθεῖσα· πατὴρ δ' ἔτι λοιγὸν ἀμυνεν.

660

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδῶνα δίοι ἐταῖροι  
ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν  
ἐλκόμενον. τὸ μὲν οὖν τις ἐπεφράσατ' οὐδ' ἐνόησεν,  
μηροῦ ἐξερύσαι δόρυ μείλιον, ὅφρ' ἐπιβαίῃ,  
σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

665

Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ  
ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς  
τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ.

670

μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,  
ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,  
ἢ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.  
οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν  
ἰχθιμον Διὸς υἱὸν ἀποκτάμεν ὀξείῃ χαλκῷ·

675

τῷ ῥά κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.  
ἐνθ' ὃ γε Κοίρανον εἶλεν Ἀκάστορά τε Χρομίον τε.

Ἄλκανδρόν θ' Ἄλιόν τε Νοήμονά τε Πρύτανίν τε.  
 καί νύ κ' ἔτι πλέονας Λυκίων κτάνε διός Ὀδυσσεύς  
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ. 680  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθιοπὶ χαλκῷ,  
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι  
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφνδυνὸν ἔειπεν·  
 “Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσης  
 κείσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰὼν 685  
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε  
 νοστήσας οἰκόνδε, φίλην ἐς πατρίδα γαίαν,  
 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”  
 Ὡς φάτο· τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,  
 ἀλλὰ παρήϊζεν, λεληημένος ὄφρα τάχιστα 690  
 ὦσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.  
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα διόι ἐταῖροι  
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·  
 ἐκ δ' ἄρα οἱ μηροῦ δόρυν μείλινον ὥσε θύραζε 695  
 ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἐταῖρος.  
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυντ' ἀχλὺς.  
 αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέαιο  
 ζώγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.  
 Ἀργεῖοι δ' ὑπ' Ἀρηϊ καὶ Ἑκτορι χαλκοκορυστῇ  
 οὔτε ποτὲ προτρέποντο μολαινῶν ἐπὶ νηῶν, 700  
 οὔτε ποτ' αὐτεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω  
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἀρηα.  
 Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν  
 Ἔκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἀρης;  
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705  
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,  
 Οἰνοπίδην θ' Ἑλενον, καὶ Ὀρέσβιον αἰολομήτρην,  
 ὃς ῥ' ἐν Ὑλῇ ναέσκε μέγα πλούτοιο μεμηλώς,  
 λίμνῃ κεκλιμένος Κηφισίδι· παρ δὲ οἱ ἄλλοι  
 ναῖον Βοιωτοί, μάλα πύονα δῆμον ἔχοντες. 710  
 Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρῃ  
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,  
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·  
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,  
 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 715  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,

εἰ οὐτῷ μαίνεσθαι ἔασομεν οὐλον Ἕρῃα.

ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."

ὣς ἔφατ', οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.

ἣ μὲν ἐποιοχόμην χρυσάμπυκας ἔντευεν ἵππους

720

Ἕρῃ, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·

Ἕβῃ δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,  
χάλκεα, ὀκτάκνημα, σιδηρέῃ ἄξονι ἀμφίς.

τῶν ἦτοι χρυσῆ ἵνυς ἄφθιτος, αὐτὰρ ὕπερθεν  
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·

725

πλήμναι κ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.

δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν  
ἐντέταται, δοιαὶ δὲ περιδρομοὶ ἀντυγές εἰσιν.

τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ

δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα

730

κάλ' ἔθαλε, χρύσει'. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἕρῃ

ἵππους ὠκύποδας, μεμανῖ' ἔριδος καὶ αὐτῆς.

αὐτὰρ Ἀθηναίῃ, κούρῃ Διὸς αἰγιόχοιο,

πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,

ποικίλον, ὃν ῥ' αὐτῇ ποιήσατο καὶ κάμε χερσίν·

735

ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο

τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,

δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἑστεφάνωται,

ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή,

740

ἐν δέ τε Γοργεῖν κεφαλῇ, δεινοῖο πελώρου,

δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.

κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον,

χρυσεῖν, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.

ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος

745

βριθῷ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν

ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

Ἕρῃ δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·

αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,

τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε,

750

ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.

τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.

εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλων

ἄκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.

ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἕρῃ

755

Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπεν  
 "Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα,  
 ὁσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον; ἔμοι δ' ἄχος· οἱ δὲ ἔκηλοι  
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,  
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.  
 Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρηα  
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίδωμαι;"

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 "ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελεῖν,  
 ἦ ἔ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν."

ᾧς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἥρη,  
 μαστίξεν δ' ἵππους· τῷ δ' οὐκ ἄκουτε πετέσθην  
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.  
 ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν  
 ἦμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,  
 τόσσον ἐπὶ θρώσκουσι θεῶν ὑψηχέες ἵπποι.

ἀλλ' ὅτε δὴ Τροίην ἴξον ποταμῷ τε ῥέοντε,  
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,  
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη  
 λύσας ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν·  
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.  
 αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,  
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.

ἀλλ' ὅτε δὴ ῥ' ἱκανον, ὅθι πλείστοι καὶ ἄριστοι  
 ἕστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο  
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν  
 ἦ συσι κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,  
 ἔνθα στᾶσ' ἦῦσε θεὰ λευκώλενας Ἥρη,

Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ,  
 ὃς τόσον αὐδῆσασχ', ὅσον ἄλλοι πεντήκοντα·

"αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγῆτοί.  
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο διὸς Ἀχιλλεύς,  
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων  
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·  
 νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται."

ᾧς εἰποῦσ' ὦτρυνε μένος καὶ θυμὸν ἐκάστου.  
 Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη.  
 εὖρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν

- ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ. 795  
 ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμώνος  
 ἄσπιδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,  
 ἂν δ' ἰσχων τελαμῶνα κελαινεφὲς αἶμ' ἀπομόργνυ.  
 ἵππειον δὲ θεὰ ζυγοῦ ἤψατο, φώνησέν τε·  
 “ἦ ὀλίγον οἱ παῖδα ἑοικότα γείνατο Τυδεύς. 800  
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς,  
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον  
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν  
 ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας.  
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάραισιν ἔκηλον 805  
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,  
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα  
 [ῥήϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].  
 σοὶ δ' ἦτοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,  
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810  
 ἀλλὰ σευ ἡ κάματος πολυᾷξ γυνὴ δέδυκεν,  
 ἦ νύ σέ που δέος ἴσχει ἀκήριον. οὐ σύ γ' ἔπειτα  
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.”  
 Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·  
 “γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο· 815  
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.  
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,  
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.  
 οὐ μ' εἰς μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι  
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820  
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῷ.  
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι, ἠδὲ καὶ ἄλλους  
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·  
 γιγνώσκω γὰρ Ἀρηά μάχην ἀνὰ κοιρανέοντα.”  
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825  
 “Τυδεῖδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
 μήτε σύ γ' Ἀρηά τό γε δειδίθι μήτε τιν' ἄλλον  
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθος εἰμι.  
 ἀλλ' ἄγ' ἐπ' Ἀρηῇ πρῶτῳ ἔχε μώνυχας ἵππους,  
 τύψον δὲ σχεδὴν, μῆδ' ἄξιο θοῦρον Ἀρηά 830  
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,  
 ὃς πρῶην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων  
 Τρῶσιν μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,

νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.”

Ὡς φαμένη Σθένελον μὲν ἀφ’ ἵππων ὥσε χαμᾶζε, 835  
χειρὶ πάλιν ἐρύσασ· ὁ δ’ ἄρ’ ἐμπαπέως ἀπόρουσεν·

ἦ δ’ ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον  
ἐμμεμανῖα θεά. μέγα δ’ ἔβραχε φήγινος ἄξων  
βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ’ ἄριστον.  
λάζετο δὲ μᾶστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840

αὐτίκ’ ἐπ’ Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους.  
ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,  
Αἰτωλῶν ὄχ’ ἄριστον, Ὀχησίου ἀγλαὸν υἱόν.  
τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη  
δύν’ Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

ὥς δὲ ἴδε βροτολογιγὸς Ἀρης Διομήδεα δῖον,  
ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ’ ἔασεν  
κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,  
αὐτὰρ ὁ βῆ ῥ’ ἰθὺς Διομήδεος ἱπποδάμοιο.

οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες, 850  
πρόσθεν Ἀρης ὠρέξαθ’ ὑπὲρ ζυγὸν ἡνία θ’ ἵππων  
ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·

καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη  
ᾤσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.

δεύτερος αὖθ’ ὠρμάτο βοῆν ἀγαθὸς Διομήδης 855  
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη  
νεῖατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρη.

τῇ ρά μιν οὔτα τυχών, διὰ δὲ χροῶ καλὸν ἔδαψεν,  
ἐκ δὲ δόρυ σπάσεν αὖτις. ὁ δ’ ἔβραχε χάλκεος Ἀρης, 860  
ὅσσον τ’ ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι  
ἄνδρες ἐν πολέμῳ ἐρίδα ξυνάγοντες Ἀρης.

τοὺς δ’ ἄρ’ ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε  
δείσαντας· τόσον ἔβραχ’ Ἀρὴς ἄτος πολέμοιο.

Οἷη δ’ ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀῆρ  
καύματος ἕξ ἀνέμοιο δυσσεῖος ὀρνυμένοιο, 865  
τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἀρης  
φαίνεθ’ ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

καρπαλίμως δ’ ἵκανε θεῶν ἕδος, αἰπὺν Ὀλυμπον,  
πὰρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,  
δείξεν δ’ ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870  
καὶ ῥ’ ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

“Ζεῦ πάτερ, οὐ νεμεσίξῃ ὀρών τάδε καρτερὰ ἔργα;

αἰεὶ τοι ρίγιστα θεοὶ τετληότες εἰμὲν  
 ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες·  
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875  
 οὐλομένην, ἥτ' αἰὲν ἀήσυλα ἔργα μέμληεν.  
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν' Ὀλύμπῳ,  
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·  
 ταύτην δ' οὐτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,  
 ἀλλ' ἄνιεις, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδήλον· 880  
 ἢ νῦν Τυδέος νιόν, ὑπερφίαλον Διομήδεα,  
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.  
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,  
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.  
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἢ τέ κε δηρὸν 885  
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,  
 ἢ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπήσιν.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·  
 “μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.  
 ἔχθιστος δέ μοι ἔσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν· 890  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 μητρός τοι μένος ἔστιν ἀσχετον, οὐκ ἐπεικτόν,  
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.  
 τῷ σ' ὁὕτω κείνης τάδε πάσχειν ἐννεσίησιν.  
 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895  
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γέλνατο μήτηρ.  
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδήλος,  
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανίωνων.”

Ὡς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.  
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων 900  
 ἠκέσατ'· οὐ μὲν γάρ τι καταθυητός γ' ἐτέτυκτο.  
 ὥς δ' ὅτ' ὁπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν  
 ὑγρὸν ἔόν, μάλα δ' ὦκα περιτρέφεται κυκώωντι,  
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.  
 τὸν δ' Ἥβη λούσεν, χαρίεντα δὲ εἴματα ἔσσει· 905  
 παρ δὲ Διὶ Κρονίῳνι καθέζετο κύδει γαίων.

Αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,  
 Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθῆνῃ,  
 παύσασαι βροτολογιγὸν Ἄρην ἀνδροκτασιδίων.



Z. 6.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνὴ·  
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο  
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,  
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5  
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,  
ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,  
υἱὸν Ἑϋσσώρου Ἀκάμαντ' ἦν τε μέγαν τε.  
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασειῆς,  
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10  
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἀξυλον δ' ἄρ' ἔπεφνε βοῇν ἀγαθὸς Διομήδης  
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένη ἐν Ἀρίσβῃ  
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·  
πάντας γὰρ φιλέεσκεν ὁδῶ ἐπὶ οἰκίᾳ ναιῶν. 15  
ἀλλὰ οἱ οὐ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον  
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,  
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων  
ἔσκειν ὑφηνίλοχας· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δῆρῃσιν δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν· 20  
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφῃ  
νῆϊς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳ.  
Βουκολίων δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος,  
πρεσβύτατος γενεῇ, σκότιον δέ ἐ γέλνατο μήτηρ·  
ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25  
ἢ δ' ὑποκυσαμένη διδυμάονε γέλνατο παῖδε.

καὶ μὲν τῶν ὑπέλυσσε μένος καὶ φαίδιμα γυῖα  
Μηκιστηιάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.  
Ἀστυάλων δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·  
Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30  
ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.

Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ  
Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων  
ναῖε δὲ Σατυριόεντος ἐϋρρεῖταιο παρ' ὄχθας  
Πήδασον αἰπεινὴν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35  
φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος  
 ζῶν ἐλ'. ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,  
 ὅζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα  
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην  
 πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,  
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη  
 πρηγῆς ἐν κοιήσιν ἐπὶ στόμα. παρ δέ οἱ ἔστη  
 Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

40

Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων·  
 “ζώγρει, Ἀτρέος νιέ, σὺ δ' ἄξια δέξαι ἅποινα.  
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,  
 χαλκὸς τε χρυσὸς τε πολὺκμητὸς τε σίδηρος,  
 τῶν κεν τοι χαρίσαιο πατὴρ ἀπερέσι' ἅποινα,  
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

45

50

ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νύειν.  
 καὶ δὴ μιν τάχ' ἐμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν  
 δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων  
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα·  
 “ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως  
 ἀνδρῶν; ἥ σοι ἄριστα πεποίηται κατὰ οἶκον  
 πρὸς Τρώων, τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον  
 χεῖράς θ' ἡμετέρας· μῆδ' ὄντινα γαστέρι μήτηρ  
 κοῦρον ἔοντα φέροι, μῆδ' ὅς φύγοι, ἀλλ' ἅμα πάντες  
 Ἰλίου ἑξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.”

55

60

ὣς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρωες,  
 αἵσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ  
 ἥρῳ Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων  
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ  
 λαξ ἐν στήθεσι βὰς ἐξέσπασε μέλινον ἔγχος.

65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αἶσας·  
 “ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρης,  
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν  
 μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται,  
 ἀλλ' ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι  
 νεκροὺς ἅμ πεδίου συλήσετε τεθνηῶτας.”

70

ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.  
 ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν  
 Ἰλίον εἰσανέβησαν, ἀναλκείησι δαμέντες,  
 εἰ μὴ ἄρ' Αἰεΐα τε καὶ Ἑκτορι εἶπε παραστὰς

75

Πριαμίδης Ἑλενος, οἰωνοπόλων ὄχ' ἄριστος·  
 “Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὑμῖ μάλιστα  
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι  
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,  
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80  
 πάντῃ ἐποικόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν  
 φεύγοντας πεσέειν, δηϊοῖσι δὲ χάρμα γενέσθαι.  
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,  
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,  
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει· 85  
 Ἑκτορ, ἀτὰρ σὺ πόλυνδε μετέρχεο, εἰπέ δ' ἐπειτα  
 μητέρει σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραῖās  
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,  
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,  
 πέπλον, ὃς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90  
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,  
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ  
 ἦνις, ἡκέστας, ἱερυνσέμεν, αἶ κ' ἐλεήσῃ  
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95  
 αἶ κεν Τυδέος νῖδον ἀπόσχη' Ἰλίου ἱρήs,  
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο,  
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.  
 οὐδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδειδόμεν, ὄρχαμον ἀνδρῶν,  
 ὃν πέρ φασι θεῶs ἐξ ἔμμεναι· ἀλλ' ὅδε λίην 100  
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.”  
 ὣς ἔφαθ'· Ἑκτωρ δ' οὗ τι κασιγνήτῳ ἀπίθησεν.  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,  
 πᾶλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ,  
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν. 105  
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·  
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,  
 φᾶν δέ τι' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος  
 Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὥs ἐλέλιχθεν.  
 Ἑκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας· 110  
 “Τρώες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,  
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆs,  
 ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἡδὲ γέρουσιν  
 εἶπω βουλευτῆσι καὶ ἡμετέρῃs ἀλόχοισιν

δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.” 115

ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ·  
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,  
ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης·

Γλαῦκος δ' Ἴππολόχοιο πᾶις καὶ Τυδεὸς υἱὸς  
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
τὸν πρότερος προσέειπε βοῆν ἀγαθὸς Διομήδης·  
“ τίς δὲ σύ ἐσσι, φέριστε, καταθητητῶν ἀνθρώπων ;

οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ  
τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125  
σῶ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.  
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσων.

εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,  
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.  
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130

δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,  
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας  
σεῦε κατ' ἡγάθειον Νυσήϊον· αἱ δ' ἅμα πᾶσαι

θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου  
θεινόμεναι βουπλήγι. Διώνυσος δὲ φοβηθεὶς 135  
δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ  
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.

τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,  
καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν  
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140

οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.  
εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,  
ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἵκηται.”

Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·  
“ Τυδεῖδῃ μεγάλθυμε, τίη γενεὴν ἐρεεῖνεις ; 145  
οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.

· φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη  
τηλεθώσα φύει, ἥρος δ' ἐπιγίγνεται ὥρῃ·  
ὥς ἀνδρῶν γενεὴ ἣ μὲν φύει, ἣ δ' ἀπολήγει. 150

εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς  
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·  
ἔστι πόλις Ἐφύρη μυχῶ Ἀργεὸς ἵπποβότοιο,  
ἐνθα δὲ Σίσυφος ἔσκειν, ὃ κέρδιστος γένετ' ἀνδρῶν,

Σίσυφος Αἰλίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,  
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155  
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνωρέην ἐρατεινὴν  
 ὤπασαν. αὐτὰρ οἱ Προῖτος κακὰ μῆσατο θυμῷ,  
 ὅς ῥ' ἐκ δήμου ἔλασσευ, ἐπεὶ πολὺ φέρτερος ἦεν,  
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσευ.  
 τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δι' Ἄντεια, 160  
 κρυπταδὶ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι  
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.  
 ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·  
 'τεθναίης, ὦ Προῖτ', ἡ κάκτανε Βελλεροφόντην,  
 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελοῦσῃ.' 165  
 ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν.  
 κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,  
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,  
 γράψας ἐν πῖνακι πτυκτῷ θυμοφθόρα πολλὰ,  
 δεῖξαι δ' ἡνώγειν ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170  
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.  
 ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ῥέοντα,  
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.  
 ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσεν·  
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥώς, 175  
 καὶ τότε μιν ἐρέεινε καὶ ἤτεε σῆμα ἰδέσθαι,  
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.  
 αὐτὰρ ἐπειδὴ σῆμα κακὸν παρέδέξατο γαμβροῦ,  
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν  
 πεφνέμεν. ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180  
 πρόσθε λέων, ὀπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,  
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.  
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,  
 δεῦτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·  
 καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν. 185  
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.  
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·  
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους  
 εἴσε λόχον. τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·  
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190  
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἧν ἐόντα,  
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,

δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·  
 καὶ μὲν οἱ Λόκιοι τέμενος τάμον ἔξοχον ἄλλων,  
 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195  
 ἥ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,  
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.  
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,  
 ἥ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.  
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200  
 ἦτοι ὁ κὰπ πεδὶον τὸ Ἀλήϊον οἶος ἀλάτο,  
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,  
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο  
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,  
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205  
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημί γενέσθαι·  
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλε,  
 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,  
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ  
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210  
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.”  
 Ὡς φάτο· γήθησεν δὲ βοῆν ἀγαθὸς Διομήδης.  
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὰρ ὁ μειλιχίοισι προσηΐδα ποιμένα λαῶν·  
 “ἦ ῥά νύ μοι ξεῖνος πατρῷός ἐσσι παλαιός· 215  
 Οἶνεὺς γάρ ποτε διὸς ἀμύμονα Βελλεροφόντην  
 ξείνισ' ἐνὶ μεγάροισιν ξείκοσιν ἤματ' ἐρύξας.  
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλὰ·  
 Οἶνεὺς μὲν ζωστήρα διδου· φοῖνικι φαεινόν,  
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220  
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.  
 Τυδεΐα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἐόντα  
 κάλλιψ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.  
 τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω  
 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225  
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλων·  
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,  
 κτείνειν ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κιχέω,  
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ, ἐναιρέμεν ὃν κε δύνηται.  
 τεύχεα δ' ἀλλήλοισι ἐπαμείψομεν, ὅφρα καὶ οἶδε 230  
 γνῶσιν, ὅτι ξεῖνοι πατρῷοι εὐχόμεθ' εἶναι.”

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,  
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.  
 ἐνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,  
 ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν 235  
 χρύσεα χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,  
 ἄμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἡδὲ θύγατρες  
 εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε  
 καὶ πόσιας. ὁ δ' ἔπειτα θεοῖς εὐχέσθαι ἀνώγει 240  
 πάσας ἐξείης· πολλῆσι δὲ κῆδ' ἐφήπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,  
 ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ  
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθιοι,  
 πλησίοι ἀλλήλων δεδμημένοι· ἐνθα δὲ παῖδες 245  
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.

κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς  
 δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθιοι,  
 πλησίοι ἀλλήλων δεδμημένοι· ἐνθα δὲ γαμβροὶ  
 κοιμῶντο Πριάμοιο παρ' αἰδοῖης ἀλόχοισιν. 250

ἐνθα οἱ ἡπιόδωρος ἐναντίῃ ἦλυθε μήτηρ  
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,  
 ἐν τ' ἄρα οἱ φῦ χεῖρί, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·  
 “τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας ;  
 ἢ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255  
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν  
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.

ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνεῖκω,  
 ὥς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν  
 πρῶτον, ἔπειτα δέ κ' αὐτὸς ὀνήσῃαι, αἶ κε πῆισθα. 260  
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,  
 ὥς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτησιν.”

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἐκτωρ  
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,  
 μή μ' ἀπογνιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι. 265  
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον  
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι  
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.  
 ἀλλὰ σὺ μὲν πρὸς νηδὸν Ἀθηναίης ἀγελεῖς  
 ἔρχεο σὺν θυέεσσιν, ἀολίσσασα γεραίῃς· 270

- πέπλον δ', ὅστις τοι χαριέστατος ἦδὲ μέγιστος  
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,  
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ  
 ἦνις, ἡκέστας, ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275  
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,  
 αἶ κεν Τυδέος υἷον ἀπόσχη Ἴλίου ἱρής,  
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελεύης  
 ἔρχεν· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω, 280  
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι  
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα  
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοιοῦ τε παισίν.  
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀἴδος εἴσω,  
 φαίην κε φρέν' ἀτέρπου οἷζύος ἐκλελαθέσθαι." 285  
 ὣς ἔφαθ'· ἡ δὲ μολούσα ποτὶ μέγαρ' ἀμφιπόλοισιν  
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.  
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεнта,  
 ἔνθ' ἔσαν οἱ πέπλοι παμπούκιλοι, ἔργα γυναικῶν  
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290  
 ἦγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,  
 τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.  
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,  
 ὃς κάλλιστος ἔην ποικίλμασιν ἦδὲ μέγιστος,  
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων. 295  
 βῆ δ' ἰέναι, πολλὰ δὲ μετεσσεύοντο γεραιαί.  
 Αἰ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρῃ,  
 τῇσι θύρας ὥϊζε Θεανῶ καλλιπάρῃος  
 Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·  
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν. 300  
 αἰ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.  
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος  
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,  
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μέγαλοιο·  
 " πότνι' Ἀθηναίη, ἐρυσίπολι, δία θεάων, 305  
 ἄξον δὴ ἐγχος Διομήδεος, ἦδὲ καὶ αὐτὸν  
 πρηνέα δὸς πεσέειω Σκαιῶν προπάροιθε πυλάων,  
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῷ  
 ἦνις, ἡκέστας, ἱερεύσομεν, αἶ κ' ἐλεήσῃς



ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310  
ὥς ἔφατ’ εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Ὡς αἱ μὲν ῥ’ εὐχοντο Διὸς κούρη μέγαλοιο,  
Ἔκτωρ δὲ πρὸς δώματ’ Ἀλεξάνδροιο βεβήκει  
καλά, τὰ ῥ’ αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι  
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315  
οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν  
ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρη.

ἔνθ’ Ἔκτωρ εἰσῆλθε διίφιλος, ἐν δ’ ἄρα χειρὶ  
ἔγχος ἔχ’ ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς  
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320

τὸν δ’ εὖρ’ ἐν θαλάμῳ περικαλλέα τεύχε’ ἔποντα,  
ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξ’ ἀφώοντα·  
Ἀργεῖή δ’ Ἑλένη μετ’ ἄρα δμῳῇσι γυναιξὶν  
ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.

τὸν δ’ Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν· 325  
“δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ’ ἔνθεο θυμῷ.

λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος  
μαρναμένοι· σέο δ’ εἵνεκ’ αὕτῃ τε πτόλεμός τε  
ἄστυ τόδ’ ἀμφιδέδρε· σὺ δ’ ἂν μαχέσαιο καὶ ἄλλῳ,  
ὄντινά που μεθιέντα ἰδοὺς στυγεροῦ πολέμοιο. 330  
ἀλλ’ ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊόιο θέρηται.”

Τὸν δ’ αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·  
“Ἔκτορ, ἐπεὶ με κατ’ αἶσαν ἐνείκεσας οὐδ’ ὑπὲρ αἶσαν,  
τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον.

οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335  
ἤμην ἐν θαλάμῳ, ἔθελον δ’ ἄχεϊ προτραπέσθαι.

νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν  
ῥορμησ’ ἐς πόλεμον· δοκέει δέ μοι ᾧδε καὶ αὐτῷ  
λώϊον ἔσσεσθαι· νίκη δ’ ἐπαμείβεται ἄνδρας.

ἀλλ’ ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω· 340  
ἦ ἴθ’, ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ’ ὀίω.”

Ὡς φάτο· τὸν δ’ οὐ τι προσέφη κορυθαίολος Ἔκτωρ.  
τὸν δ’ Ἑλένη μύθοισι προσηύδα μελιχλόισιν·

“δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυνόεσσης,  
ὥς μ’ ὄφελ’ ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345  
οἷχεσθαί προφέρουσα κακῇ ἀνέμοιο θύελλα  
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,  
ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.

αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραυτο,  
 ἀνδρὸς ἔπειτ' ὥφελλον ἀμείνωνος εἶναι ἄκοιτις, 350  
 ὃς ἤδη νέμεσιν τε καὶ αἰσχεα πόλλ' ἀνθρώπων.  
 τοῦτ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω  
 ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι ὄτω.  
 ἀλλ' ἄγε νῦν εἰσελθε καὶ ἔξ' εὖ τῷδ' ἐπὶ δίφρῳ,  
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355  
 εἶνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,  
 οἷσιν ἐπὶ Ζεὺς θήκε κακὸν μόρον, ὥς καὶ ὀπίσσω  
 ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἔσσομένοισιν."

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·  
 "μή με κάθιζ', Ἑλένη, φιλέουσά περ' οὐδέ με πείσεις· 360  
 ἤδη γάρ μοι θυμὸς ἐπέσσεται, ὅφρ' ἐπαμύνω  
 Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.  
 ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,  
 ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.  
 καὶ γὰρ ἐγὼν οἰκόνδ' ἔσελεύσομαι, ὅφρα ἴδωμαι 365  
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον νῖον.  
 οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,  
 ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.  
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάρους, 370  
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,  
 ἀλλ' ἢ γε ξύν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ  
 πύργῳ ἐφ' ἐστήκει γοόωσά τε μυρομένη τε.  
 Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,  
 ἔσθῃ ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δμῳῇσιν ἔειπεν· 375  
 "εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·  
 πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;  
 ἢ πῇ ἐς γαλόων ἢ εἰνατέρων εὐπέπλων  
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἱλάσκονται;" 380

Τὸν δ' αὐτ' ὀτρυνὴν ταμὴν πρὸς μῦθον ἔειπεν·  
 "Ἔκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθεῖα μυθήσασθαι,  
 οὔτε πῇ ἐς γαλόων οὐτ' εἰνατέρων εὐπέπλων  
 οὐτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἱλάσκονται, 385  
 ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἴλιον, οὐνεκ' ἄκουσεν  
 τεῖρεσθαι Τρώας, μέγα δὲ κράτος εἶναι Ἀχαιῶν."

ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,  
μαιομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη·”

Ἡ ῥα γυνὴ ταμὴν· ὁ δ' ἀπέσσυτο δώματος Ἑκτωρ 390  
τὴν αὐτὴν ὁδὸν αὐτὶς εὐκτιμέναις κατ' ἀγυιάς.

εὔτε πύλας ἴκανε διερχόμενος μέγα ἄστυ  
Σκαιάς—τῇ γὰρ ἔμελλε διεξίμεναι πεδλόνδε—,  
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα,  
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395

Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,  
Θήβῃ ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·  
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.

ἦ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κλεῖν αὐτῇ  
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτως, 400

Ἑκτορίδην ἀγαπητόν, ἀλγίκιον ἡστέρι καλῶ,  
τόν ῥ' Ἑκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι  
Ἀστυάνακτ'· οἷος γὰρ ἔρύετο Ἴλιον Ἑκτωρ.

ἦτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ  
Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405

ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·  
“δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις

παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρῃ  
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ  
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη 410

σεῦ ἀφαμαρτούση χθόνα δύμεναι· σὺ γὰρ ἔτ' ἄλλῃ  
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,  
ἀλλ' ἄχε'. οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.

ἦτοι γὰρ πατέρ' ἄμὸν ἀπέκτανε διὸς Ἀχιλλεύς,  
ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν, 415

Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,  
οὐδὲ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,  
ἀλλ' ἄρα μιν κατέκμη σὺν ἔντεσι δαιδαλέοισιν

ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν  
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420

οἱ δέ μοι ἐπὶ κασίγνητοι ἔσαν ἐν μεγάροισιν,  
οἱ μὲν πάντες ἰὼ κλον ἤματι Αἴδος εἴσω·  
πάντας γὰρ κατέπεφνε ποδάρκης διὸς Ἀχιλλεύς  
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀτρίσσιν.

μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑλήεσση, 425  
τῇ ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,

ἄψ ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,  
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.  
 Ἔκτορ, ἀτὰρ σὺ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ  
 ἠδὲ κασιγνήτος, σὺ δέ μοι θαλερὸς παρακοίτης. 430  
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,  
 μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα.  
 λαὸν δὲ στήσον παρ' ἐρινέον, ἔνθα μάλιστα  
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἐπλετο τείχος.  
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435  
 ἄμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα  
 ἠδ' ἄμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·  
 ἦ πού τις σφιν ἐνισπέ θεοπροπίων εὖ εἰδώς,  
 ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."  
 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440  
 "ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς  
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,  
 αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο.  
 οὐδέ με θυμὸς ἄνωγεν· ἐπεὶ μάθον ἔμμεναι ἐσθλὸς  
 αἰεὶ καὶ πρότοισι μετὰ Τρώεσσι μάχεσθαι, 445  
 ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμόν, αὐτοῦ.  
 εὖ γὰρ ἐγὼ τότε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ  
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.  
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450  
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος  
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ  
 ἐν κούρησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν.  
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων  
 δακρυόεσσαν ἄγεται, ἐλεύθερον ἡμαρ ἀπούρας. 455  
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,  
 καὶ κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης  
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.  
 καὶ ποτέ τις εἵπησιν ἰδὼν κατὰ δάκρυ χέουσας·  
 "Ἔκτορος ἦδὲ γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460  
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο."  
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος  
 χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμαρ.  
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι  
 πρὶν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι." 465

- Ὡς εἰπὼν οὗ παιδὸς δρέξατο φαίδιμος Ἔκτωρ.  
 ἄψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης  
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχθεῖς,  
 ταρβήσας χαλκόν τε ἰδὲ λόφον ἵππιοχαίτην,  
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470  
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.  
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,  
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·  
 αὐτὰρ ὃ γ' ὃν φίλον υἷον ἐπεὶ κύσε πῆλέ τε χερσίν,  
 εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισίν τε θεοῖσιν· 475  
 “Ζεὺ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι  
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρῳέεσσιν,  
 ᾧδε βίην τ' ἀγαθόν, καὶ Ἴλιου Ἰφι ἀνάσσειν.  
 καὶ ποτέ τις εἴπησι ‘πατρὸς δ' ὃ γε πολλὸν ἀμείνων’,  
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480  
 κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.”  
 Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν  
 παῖδ' ἐόν· ἢ δ' ἄρα μιν κηῶδεῖ δέξατο κόλπῳ  
 δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,  
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν· 485  
 “δαιμονίη, μή μοι τι λήν ἀκαχίζω θυμῷ·  
 οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Αἰδὶ προΐαψει·  
 μοῖραν δ' οὐ τινα φημι πεφυγμένον ἔμμεναι ἀνδρῶν,  
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται·  
 ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490  
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποιχεσθαι. πόλεμος δ' ἀνδρεσσὶ μελήσει  
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.”  
 Ὡς ἄρα φωνήσας κορυθ' εἴλετο φαίδιμος Ἔκτωρ  
 ἵππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει 495  
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.  
 αἶψα δ' ἔπειθ' ἴκανε δόμους εὐναιετάοντας  
 Ἔκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθὶ πολλὰς  
 ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.  
 αἱ μὲν ἔτι ζῶν γόον Ἔκτορα ᾗ ἐνὶ οἴκῳ· 500  
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο  
 ἵζεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.  
 Οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,  
 ἀλλ' ὃ γ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,

- σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. 505  
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,  
 δεσμὸν ἀπορρήξας θεῇ πεδίοιο κροαίνων,  
 εἰωθὼς λούεσθαι ἑὺρρεῖος ποταμοῖο,  
 κρυδίων· ὕψου δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται  
 ὦμοις αἵσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς, 510  
 ῥίμφᾳ ἐγοῦνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων  
 ὧς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,  
 τεύχεσι παμφάλων, ὥστ' ἠλέκτωρ, ἐβεβήκει  
 καρχαλῶν, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα  
 "Ἐκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμαλλεν 515  
 στρέψεσθ' ἐκ χώρας, ὅθι ἦ δάριζε γυναικί.  
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής.  
 "ἦθεί', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω  
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες."  
 Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ· 520  
 "δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, δς ἀναΐσιμος εἴη,  
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.  
 ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ  
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἵσχε' ἀκούω  
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 525  
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἱ κέ ποθι Ζεὺς  
 δῶν ἐπουρανοῖσι θεοῖς αἰειγενέτησιν  
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,  
 ἐκ Τροίης ἐλάσαντας εὐκνήμιδας Ἀχαιοὺς."

## NOTES ON THE ILIAD.

### BOOK 1.

**ARGUMENT.**—The contention of Achilles and Agamemnon. Apollo avenges the insult offered to his priest Chryses by sending a plague upon the Greeks assembled before Troy. A council is summoned, and Agamemnon is compelled to restore the daughter of Chryses, whom he had taken from him, and, in revenge, he takes Briseïs from Achilles. Achilles withdraws his powerful aid from the Greeks; and Zeus, at the request of Thetis, the mother of Achilles, promises success to the Trojans, that the Greeks may the more feel the loss of their bravest warrior.

1. *μῆνιν* = Virgil's "*ira memor*," rancour, *lasting* anger: from *μῆνε*, to remain. Homer applies it to the anger of gods and heroes.—*ἔειδε*—Attic *ἔδε*—the technical term with the rhapsodists for the *delivery of poems*.

*θεά* = Kalliope, the muse of Epic poetry. *θεά* (paroxytone) = "sight."

*Πηληϊδῆα*, patronymic Epic gen. = *Πηλεΐδου*, Attic.—*Ἀχιλλῆος* = Attic gen. *Ἀχιλλέως*, "the Pelæid Achilles."

2. *οὐλομένην* = Attic *δολομένην*, part. 2 aor. used adjectively = "perditus" = "unhappy."—*μυρία* in Homer's time denoted an *indefinite* number, *afterwards* we have *μύριοι* (proparoxytone) = 10,000, *μυρῖοι* (paroxytone) = "countless."—*Ἀχαιοῖς*. Homer has no common and distinctive term for the Greeks, such as the term *Ἕλληνες*, which sprang up afterwards. He speaks of Greeks as Achæans, Argives, and Danai, indiscriminately.—*ἔθηκεν* = "caused" (in Epic) = "placed" (in Attic).

3. *ἰφθίμους*: adjective of two terminations, except where Homer speaks of *women*, when he uses *ἰφθίμη*—derived from *ἰφί* = *φίφί* = "vi," Lat.—*Ἄϊδι* = *Αἰδῷ*, as if from *Ἄϊς* = (Virgil's "Orcus")—the god of the *Invisible* world, from *α*, "not," and *ιδεῖν*, "to see."—*προΐαψεν* = "hurled *onwards*" = Lat. "propello:" (*πρὸ* here refers to *place*, not to *time*). Compare line 435, Book i., *προέρυσσαν ἑρετμοῖς*—"they rowed *forwards* with oars."

4. *αὐτοῖς*, often used in Homer in opposition to something which is to be distinguished from the object signified by *αὐτός* (as here), their bodies as opposed to their souls. Hence *αὐτός* = Lat. "ipse" = "master," as *αὐτός* *ἔφη*—"ipse dixit."—*δὲ* is not elided before *ἐλώρια*, because that word was pronounced with the digamma (*F* = *V*), which subsequently was lost from the spoken and written language.

τεῦχε = *ἔτευχε*—the augment is dropped in Epic.—*κύνεσσιν* = Epic dat. for *κύνιν*: the primary form of the dat. pl. was *εσιν(ν)*, which was strengthened into *εσσι(ν)*.

5. *πᾶσι* = *παντοίοις* = "all sorts of."—*ἐτελέετο*, the *imperfect* denotes *continuance* of action.

6. *ἐξ οὗ*: supply *χρόνου*.—*δὴ* = "exactly," "just," when applied to words expressive of *time*.

*διαστήτην ἔρισαντε* = "quarrelled and separated." *Hysteron-proteron*. *διαστήτην* = *διεστήτην*: (aor. 2, perf. of *ίστημι*, and compounds, have an *intransitive* sense).

7. *Ἀτρείδης* = "the Atrid," i.e., Agamemnon, brother of Menelaus.—*τε*, conjunct; *καί*, adjunct.—*ἄναξ* = Post-Homeric *δεσπότης*, *sovereign* chief, owner of property and slaves: applied by Homer to the gods, especially Apollo (see line 36).—*βασίλειος* = hereditary chief of free-men. The title *ἄναξ ἀνδρῶν* shows the supreme power of Agamemnon, of which Achilles received sad evidence. Remark that in Book v. 546, Orsilochus is not *ἄναξ ἀνδρῶν*, but *ἄνδρεσσιν ἄν*.

8. *ἔρ* = *ἔρα*, from *ἔρω*, "to fit." 1, "suitably." 2, "then" (as here).—*ἐριδι μάχεσθαι*, to contend in strife. Heyne, however, takes *ἐριδι* with *ξυνέηκε*, which follows no analogy. Wolf's view (the one given here) is supported by *ἴφι μάχεσθαι* (dat. form of *ἴς*).

9. *Διὸς υἱός* = Apollo.—*ὅ* = *ὅδε*, *ὁτός*, or *ἐκείνος* has in Homer a *demonstrative force*—"for that (son of Latōna and Zeus)." Homer does not recognise *ὅ* as an *article*, but only as a *demonstrative* pronoun; so, too, occasionally in the Tragedians.—*βασίλῃ* = (*βασίλει*, Attic), i.e., Agamemnon.

10. *νοῦσον* = *νόσον*.—*ἀνὰ στρατὸν*: acc. of *extension* = from the bottom of the army to the top; but *κατὰ στρατὸν* = from the top to the bottom of the army (same notion from different points of view): compare the Homeric *ἀνὰ θυμὸν* and *κατὰ θυμὸν*. The pestilence *did* literally begin with the bottom of the army, attacking first the mules and common soldiery (see line 50). In plagues, we generally find the inferior animals first attacked (see Exod. ix. 1; 2 Samuel xxiv. 17).—*ὀλέκοντο* = *ώλεκοντο* = "kept perishing" (see note, verse 5).

11. *ὄννεκα* = *ὅ ἔνεκα*, "because."—*τὸν Χρῦσῃν* = "that Chryses."—*ἀρηγῆρα* = "priest who prays" = "precator:" he is called in line 23 *ἱερῆα* = "priest who sacrifices," "sacerdos."

12. *νῆας* = Attic *ναῦς*.

13. *λυσόμενός τε θυγάτρα* = "to get his daughter set free" = "ransom his daughter" (middle voice); but *λύειν* = "to set free."—*ἀπειρίσιος* = *ἀπειρέσιος* = *ἄπειρος*, from *α*, "not," and *πέρας*, "limit."—*ἔποινα* = "a ransom," from *α*, copulative, and *ποιή* = "things all one with a penalty."

14. *στέμματα* = "garlands" (for Apollo). This, as well as the attribute of the god, *ἀργυρότοξος*, is an indication of the existence of statues to the gods in Homer's time. *στέμματα* does not refer to the suppliant's laurel wreath wound with wool, which was a later innovation.

15. *χρυσέῳ ἀνὰ*: scan *χρῦσεῷ ᾧ | νᾶ*. Synizesis. *ἀνὰ* with a dative is peculiar to Epic, Lyric, and Tragic poetry; in its first sense, "on;" with a dative it expresses *rest*; with the accusative it expresses *motion*, as the opposite term to *κατά*. *ἀνὰ* (oxytone) = "on" (a preposition); *ἄνα* (paroxytone) = "up then!" (an interjection.)



σκήπτρῳ. Kings, heralds, and priests are represented by Homer as having sceptres, to denote their office. In later times, we find that all officers of the Persian government were honoured with these badges; hence their title, σκηπτούχοι.

18. θεοὶ = θεοί by synizesis, common in Homer and Attic poetry. δοῖεν, ἐκπέρσαι, ἰκέσθαι, λύσαι: these are all *aoorists*; it is common in Greek poetry (especially) and prose to express in this manner the speedy and immediate occurrence of events, actions, &c., denoted by the verb. The Greek *aoorist* in non-indicative moods has much the force of the common Hibernicism "to be after," joined with a verb.—ὁμῶν μὲν, παῖδε δὲ: here μὲν (old neuter of μέν, μία, μέν) and δὲ (a short form of δύο) connect the adversative clauses (μὲν originally = "first thing," δὲ = "second thing").

19. ἰκπέρσαι = "destroy utterly, and at once;" ἐπέρθω = "destroy."—πόλις = "civitas:" ἄστυ = "urbs."

20. λύσαι, δέχεσθαι: *infinitive* for *imperative*, frequent in Homer; the *elliptical* verb is supplied in verse 277, μήτε σὺ, Πηλεΐδῃ, θέλ' ἐριζέμεναι βασιλῆϊ, showing that the Archaic use of the *infinitive* for *imperative* in Homer's time was in a *transition* state.—ἐμοὶ = *emphatic* form of μοί.—τὰ = ταῦτα.

22. ἐνθα, strictly local adverb, here = temporal: so English "here" = "upon this," Latin "ibi" = "tum," French "ici" = "alors."

ἄλλοι πάντες: poet. = prose οἱ ἄλλοι = "all the others."—ἐπευφήμησαν, with an *infinitive* by synesis = "advised by a shout of approbation."

23. ἀγλαὰ = Attic λαμπρὰ.—δέχθαι = Epic syncopated *aoorist* *infinitive* of δέχομαι, "to receive *without delay*." Mark the *aoorist*.

24. ἀλλὰ = "but." ἄλλα = "other things."—θυμῷ, local dative.

25. ἐπὶ: not a preposition in *tnesis*, which is rare in Homer, but an adverb = "besides."

26. κίχλω = κίχῳ, *aoor. 2* of κίχων.—κόλῃσιν = 1, "roomy," i.e., large; or, 2ndly = "unmanned," *without their crews*; or, 3rdly = "ships of war," as opposed to the δλκαδες, "merchantmen," which, being full of goods, were towed (ἐλκω). In post-Homeric Greek κολή ναῦς = "hold or hollow of a ship."—Herod. viii. 119.

27. αἰτίς = αἰτίαι.

28. τοὶ = σοί. χραίσμῃ, 2 *aoor. subj.* of χραίσμεω: used only with a negative, and = Lat. *defendere* = "ward off something from one," and so, "to protect." In verse 26 we find κίχλω the *principal* verb, on which χραίσμῃ depends. Homer very generally observes the Attic rule of the *dependent* verb, that, if the *principal* verb is in the *present* tense, in the future, or even in the *perfect* or *aoorist*, in a *present* sense, then the *dependent* verb (as χραίσμῃ here) will be in the *subjunctive* mood. When, however, the *principal* verb is an historical tense (imperfect, pluperfect), the *dependent* verb is in the *optative* mood. So in English, "I write, that you may learn;" "I wrote, that you might learn;" and in Latin, "ut discas, scribe;" "ut disceres, scripsi." Notice in the above passage κίχλω (= "be after finding you"), χραίσμῃ (= "be after availing you"), are both *aoorists* used in the *present* sense of *immediateness*. See note 18.

στέμμα θεοῖο. See note 14. μή = "ne" = "for fear."

29. πρίν = "sooner" = "immo potius."—ἔπεισιν: εἰμι = "to go," with its compounds, has a *future* sense, especially in Attic.

30. *ὄκω* = *φουκω* = Lat. "vicious" — the scansion implying the digamma.—*Ἀργεῖ* = Argolis: as Agamemnon lived at *Μύκονα*, not at *Argos*, where Diomedes reigned.—*πάτρις* = Lat. "patria" = English (Saxon), "fatherland."

31. *ἱστὸν ἐποιομένην* = "going about the upright loom" (to weave): this kind of loom is still used in India and Persia.

*ἀντιδύσαν* = *ἐντρεπίζουσαν*, according to old grammarians: analogous to the phrase *λέχος πορσύνειν* in *Iliad* iii. 411; *Odyssey* iii. 408. *ἀντιῶν*, with a genitive = "I share in," but not with an accusative, as here: (see Büttman).

32. *ἀλλ' ἴθι* = "begone, I pray you," *ἀλλὰ*, with imperative mood = Lat. "tandem" "I pray you."—*ὧς*, here = Attic *ὧς*, "that:" *κὲ* = Attic *ἄν*, "probably," "perchance:" *νέη*, aor. subjunctive mood, as it depends on a present tense for its principal verb (*ἐπείθιζε*).

33. *ὧς ἔφατ'*: elliptical = *ὧς γὰρ ἔφατο*: γὰρ is often understood in Epic after *ἔς*, *οὕτως*, *τόσος*, *τοῖος*, (as "enim" in Lat. after "sic," "taliam," "tantus." *ὧς* = *οὕτως*, but *ὧς* = "as," or "how."

34. *θίνα* = "sandy shore." *ἄκη* = "rocky shore."—*πολυφλοίσβοιο* = "far or deep-resounding:" in selecting epithets the poet fixes upon that which combines expressively the most obvious and most natural attributes of the phenomenon, taking care also to have a word that shall be in some degree an *echo of the sense*; and having once fixed upon the word, it is sacredly reserved for that phenomenon, or those of the same class (as here): *πολυφλοίσβοιο* is never attributed to anything but to the sea in Homer. Such an appropriation of epithets gives great clearness and precision to a poem, and is but little known in modern poetry, though very common in our old ballads. So Virgil, on most occasions, makes *Æneas* "pious," *Cloanthus* "fortis," and *Achates* "fidus."

36. *ἄνακτι*: see note at verse 7.

37. *κλυθί μεν*. Verbs expressing the reception of mental and physical perception take the genitive of the source of that perception, whence it proceeds and is received, this being necessarily antecedent, to the perception (Jelf's Greek Grammar), but *κλυθί μοι*, "hear, prithee," being a dative of advantage. *κλύω*, poetical = prose *ἀκούω*.—*Ἀργυρότοξ*—so Horace, *Carm. Sec.* 61, "fulgente decorus arcu." *ἀμφιβέβηκας*, with a present meaning = "continues to protect." The notion is derived from an animal going round its young, to protect it. *Æschylus*, *Sept.* 138. *Psalms*, cxxv. 2.

39. *Σμινθεῦ* = "Sminthian." According to Aristarchus, from *Σμινθη*, a town in the Troad: according to Apion (from *σμινθος*) = "the mouse-killer." Chrysa, Killa, Tenedos, and Sminthe, are all close to each other in the Troad, and had temples dedicated to Apollo: no place contained so many temples to this god within so small a space as the coast of Troy.

*ἐπὶ*, adverbial = "besides:" see note at verse, 25.—*τοί*, Epic = *σοί*, Attic.—*ἔρεψα*, "roofed in," not, as some take it, "adorned."

40. *δὴ πῶτέ* = "quondam nescio quando."—*πίονα μηρία* = "thigh-bones in their fat." *μηρός* = "thigh," but *μηρίον* (with *δέρειον* understood) is properly an adjective = "thigh-bone." See *Iliad* viii. 240.—*κατὰ*, adverbial = "entirely."

41. *ἐέλδωρ*, only poetical.—*κρήνην*, Epic = *κρήνην* Attic.

42. *Δαῖδοι*, properly the Argives of the Peloponnese, here used

for the Greeks generally.—τίσειαν, not from τίω, which always means "to pay honour," but from τίνω, "to pay a price," "atone for."

43. Φοῖβος (from φῶς, "light," and ἥβη, "bloom of youth") = "the bright and blooming youth." Though some consider Homer's Phœbus as a distinct divinity from his Helios, or "Sun-god," yet the later poets, mythographers, and philosophers considered them *identical*, a view which appears to be supported by the Homeric epithets φοῖβος, ἥκατος, ἐκεδεργος, ἐκηβόλος, ἐκατηβόλος, κλυτότοξος, ἀργυρότοξος (his arrows being his rays). Müller makes Apollo a *purely* spiritual god above all the deities of Olympus: his worship had more influence than that of any other divinity in the formation of Greek character.—Ἀπόλλων: according to Æschylus (Ag. 1081), from ἀπόλλυμι, as he was the professed "destroyer" of the wicked, regarding the power of averting evil as the original feature in his character: it may be derived from Ἀπέλλων (from the root "pello"), and so be synonymous with ἀλεξίκακος, Ace-sius, σάστηρ, and ἀπότροπος.

44. κατ' Οὐλύμποιο καρήνων, "downwards from the heights of Olympus" (the local genitive): compare κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς—"from the eyes downward." Olympus, now E'lymbo, on the boundaries of Thessaly and Macedonia.—κῆρ = κέαρ, which Pindar first uses: Homer always uses the contracted form: κῆρ (often used by Homer), = "fate."

45. τόξα: plural of intensify = "his dreadful bow."—ἀμφηρεφέα = "roofed around:" the roof or top of the ancient quiver was called πῶμα, from its resemblance to an inverted drinking-cup.

46. ἐκασγξαν: so Virgil, Æn. iv. 149, "tela sonant humeris."—οἷστοι = Attic οἰστοί (from φέρω, οἶσω—that which is borne or shot.)

46. χωμόμενιοι: Epic only = Attic χολόδομαι—"feeling anger."

47. αὐτοῦ κινηθέντος: genitive absolute.—νυκτὶ οὐκῶς: compare Iliad xii. 468, "Ἐκτῶρ, νυκτὶ θοῇ ἀτάλαντος ὑπώπια—i. e. "of aspect gloomy as night." So Milton, Paradise Lost, Book vi.—

"He on his impious foes right onward drove  
Gloomy as night."

Compare also Odyssey xi. 606.

48. μετὰ, not a preposition, as some say, in tmesis with ἔθηκε, and so = μεθέθηκε, which is not Greek; the proper construction allowing a tmesis would be ἰὼν ἐφῆκε, followed by a dative. μετὰ, therefore, is adverbial here, = "afterwards" he sank down, or stooped, ἔζετο, the ellipsis ἐνὶ χθονὶ is supplied in Iliad viii. 74 (as Pandarus in Iliad iv. 112; and the Greek archer represented on the Æginetan Marbles), with one knee on the ground, to insure steadiness of aim, either by thus lowering his body to the earth, according to one interpretation (Dict. of Antiq.) of Iliad iv. 112; ποτὶ γαλῇ ἀγκλίνας; or by pressing his bow against the earth, according to another interpretation of the same passage (Liddell and Scott's Lexicon), the latter act also requiring a sinking or stooping posture. On the other hand, the Scythian archer, was obliged by the length of his bow to avoid stooping, and to raise his left hand, and draw the other up to his right ear, as is practised by modern archers.

49. ἀργυρόιο, "silver-corded."—βιοῖο, from βίος = "bow;" but βίος = "life" (originally sustained by it).

50. *πρῶτον*. Quadrupeds are *first* smitten by a pestilence, either because they are of a finer scent than man, or because they live more in the open air, and are, therefore, more exposed to any change in its purity. Here the poet follows the truth of nature.

*ἀργούς*: not from *ἀργός* = *ἀεργός* = "not-working," and so, "idle," which was introduced long after Homer, but from *ἀργός* (*ἀργυρός*). 1. "silvery," "glancing," and thence, 2, "swift." Homer often speaks of dogs as *πόδας ἀργοί*, and *ἀργίποδες*.

51. *ἔχπευκές* = not "bitter," but literally = "having the thorn of the fir-tree," and so, "pointed," "piercing." According to Buttmann, who shows the fundamental notion of *πείκη* to be "sharp-pointedness,"—peculiarly applicable to the *fir*: we have, too, the same root in *πικρός*, Latin "pungo," English "pike," and "peak."

52. *βάλλ'*: see verse 5.—*καίοντο*: see verse 5.—*θαμναί*: not "frequent," as some say, for this notion of frequency has been already expressed, not only in *αἰεὶ*, but also in the imperfect *καίοντο*: rather = "in crowds," = Latin, *frequentes*. Observe that the victims of pestilence are *burned*, but the bodies of those slain in war are *buried*. See, however, the case of Hecion in Book vi.

53. *ἐννῆμαρ*. Nine seems to be the favourite number of Homer, as seven that of the sacred writers.—*ἀνὰ στρατὸν* = "from the bottom to the top of the army." See on verse 10.—*κῆλα* = "wooden shafts of the arrow," here the "whole arrow:" Homer always applies this term to the arrows of a god.

54. *ἀγορῆνδε*. = "to the Agora, or assembly." The *local* suffixes *δε*, accusative (whither), *θι*, dative (where), *θεν*, genitive (whence), frequently supply in Epic the inflexions of those cases: so in Attic Greek we have *σέθεν* (genitive), "from you;" if an adjective is joined, the suffix is repeated with it, as *ὅνδε δόμονδε* = "to his own house." The heroic Agora was represented in more historical times by the *ἐκκλησία* among the Athenians, and the *ἀλιά* among the Dorians, while the term itself was degraded to signify "market." In English a similar degradation has befallen the old heroic terms "dub," and "doughty." See Dean Trench's "English Past and Present." (On the Agora, see further the Introduction to Book ii. of the Iliad.)

*καλέσσατο* = "caused to be summoned," (one signification of the middle voice).

55. *φρεσὶ* = properly, "the midriff," but in Homer = Latin "*præcordia*," "the heart, and all about it," as the seat of *feeling* and *intellect*. Homer knew nothing of the subsequent notion that the *head* was the seat of intellect, and that Athene, the goddess of *wisdom*, sprang from the head of Zeus.—*φρὴν* is derived from *φράσσω*: "this flesh, which *walls* about our life."—Shakespeare's Richard II.

"*Ἥρη* = Latin "hera" = "mistress," as Zeus her husband was called *ἑρῆος* = Latin, "herus," in the Æolian dialect. According to Herodotus (Book ii. 50), this goddess was not introduced from Egypt, but of purely Grecian origin. Argos and Samos were the chief seats of her worship. There is only *one* point in which Homer represents Hera as possessed of similar power with Zeus, namely in her ability to confer the power of *prophecy*. See Iliad xix. 407. The Romans identified their Juno with the Greek Hera. The masterpiece of Polycleitus, the sculptor, was the Argive Hera, formed after

the Homeric model, robed from the waist downward, with ivory arms (λευκώλενος), and full round eyes (βοῶπις).—λευκώλενος—as the Greek women wore their arms bare.

56. κήδετο—κήδω (with accusative) = “to vex,” but κήδομαι (middle, with genitive), “to vex oneself,” and so, “be anxious about:” both κήδω and κήδομαι are used by Homer of outward troubles.—ὅτι ῥα = “just because,” ῥα, Epic = ἄρα, from ἄρω, “suitably,” “exactly.”

57. ἤγερθεν: by syncope for ἤγέρθησαν.

58. τοῖσι: not = ἐν τούτοις “among those,” as some interpret, which is expressed by μετὰ in μετέφη; and further, because we find τοῖσι and τοῖς used where a single person is addressed, as in Iliad ii. 411, iv. 153, xix. 55, which admit of only one explanation by supplying, as in this passage, the elliptical ἔπει, μύθοις = “in these words.” Some make τοῖσι depend on μετὰ in μετέφη, but such a construction would not be Homeric, as μετὰ here has the force of an adverb rather than that of a governing preposition in composition.

59. ἅμμε: Epic = Attic ἡμᾶς.—παλιμπλαγχθέντας—from παλιν (only local in Homer = Latin “retro,” “backwards,” never = “again,” which is of later date), and πλάζω, in a figurative sense, “to make to miss,” “to drive from one’s purpose,” as in Iliad ii. 132, οἱ με μέγα πλάζουσι. παλιμπλ., here = ἀπράκτους, “being driven backwards from our purpose without accomplishing anything.”—ὅτω, Epic = Attic οἶμαι = “I believe,” “I think:” see note on verse 78.

60. κεν (κε, κἀ, old form of κατά as found in κἀδδε) = Attic ἄν (i. e., ἀνά, “according to”) is the expression of conditions, either positive, as “probably;” or negative, as “perhaps.” εἰ κεν φύγομεν = ἐάν φυγῶμεν.—γε one of the most significant and beautiful particles in Greek: serving to limit or give emphasis to the words it follows, and very often to the whole clause in which it is found, thus binding it more closely to the preceding clause, and sometimes assuming and confirming that previous clause. Its emphaticising power (vis augendi), can sometimes be only expressed in English by the tone of voice, or by Italics (in printing). When a whole clause comes under its emphasis, generally it is best translated by “ay,” or “aye,” (common in Shakespeare), preceding the sentence, and when a negative emphasis is intended by “no,” or “nay,” preceding its clause. In all concessive conditional clauses it is best rendered by “ay,” preceding the clause, as κλῦθι, εἰ ἑτέον γε σὸς εἰμι = “hear me, ay, if I am indeed yours” (direct condition); Διὸς γε διδόντος = “ay, if Zeus grants it” (indirect condition). In its limiting power often it is equal to Latin saltem=“at least,” “at any rate,” and so generally used by Homer with pronouns. Here, εἰ κεν θάνατόν γε φύγομεν = “ay—if haply we may escape death.” When it occurs twice in the same sentence it qualifies some particular word, as well as the whole sentence.

61. εἰ δὴ = ἐπειδὴ = Latin “quoniam” (quum jam), “since now.”—δαμά= post-Homeric δαμῶ(ς) (akin to Latin “domare,” English, “tame”).

62. δὴ = ἤδη in its first sense, “now.”—μάντιν = “the inspired prophet,” ἱερεὺς = “the sacrificing priest,” who divines by victims, δνειροπόλος = (literally “the dealer in dreams”), “the interpreter of dreams,” the lowest office; hence Homer says, ἥ καὶ δνειροπόλον, “or even the dealer in dreams,” which in Attic Greek was expressed by the term δνειρομάντις.

63. *καὶ γὰρ ὕναρ* = "for even a dream too," (the lowest source of knowing the will of Heaven). *καὶ γὰρ* = "*nam etiam*."—*τ' = τε*.

64. *ὅς κ' εἴποι* = "qui fortasse dixerit." The relative is frequently used in Greek poetry for *ὅνα*, as in Latin "*qui*," for "*ut*."—*ὅτι* = post-Homeric *δι' οὗ*, "wherefore."—*τόσσον*, adverbial = Latin: "*tantum*."

65. *εἴτ' ἄρ'* = "*just whether*."—*δ γ'*, "*that (god) at any rate*."—In *εὐχολῆς* and *ἐκατόμβης*, there is an ellipsis of *ἐνεκα*, which Homer supplies in line 94.—With *ἐπιμέμφεται* supply *ἡμῖν*: "whether, perchance, for [stinted] vows or hecatomb he blameth."—Newman's Translation.

*ἐκατόμβης* = "a sacrifice of one hundred oxen," very seldom found in Homer in this its proper sense. In *Iliad* vi. 93, 115, we have a hecatomb of only 12 oxen. And in *Iliad* i. 315, we have *ἐκατόμβας ταύρων ἡδ' αἰγῶν*, and in *Iliad* xxiii. 146, we have a hecatomb of *πεντήκοντα μῆλα*—fifty sheep. It is often, therefore, used for a large animal sacrifice by contradiction in adjecto (contradiction in the attribute), which is common to most languages: thus we have in Greek *τρίπους τράπεζα* (a three-footed four-footed table), *νέκταρ ἐμνοχόει* (poured out the wine which was nectar). Cicero's "*solarium ex aqua*" (a water sun-dial), Horace's "*caput impedire myrto*" (to foot-fetter the head with myrtle), and in English we have (very improperly) "*incorrect orthography*," "*steel cuirass*," and "*false verdict*." See Dean Trench's "*English Past and Present*."

66. *αἶ κέν πως* = *εἰ ἂν πως*, Latin, "*si quâ forte*." In Homer we often find *αἶ κε* and *αἶ κεν*, *not εἰ*; in such cases *αἶ* is evidently connected with *αἶ* = "would that, O that," and generally (see iv. 170) implies a strong desire that things may be so. *αἶ κέν πως βούλεται* = "if haply by any means he may be willing," (*βούλεται* being the old form of subjunctive *βούληται*, and *would that he may*). So in *Acts* viii. 20 (and elsewhere in Bible), we have a similar ellipsis: "Pray God, *if perhaps* (and would that it may be so), the thought of thine heart may be forgiven thee."—*τελείων* = "perfect," that is, either "without spot or blemish," "full-grown," or "of full number" ("tale" = *τέλος*).

67. *ἀντίστας*: with a genitive = "to go to meet," and so, to accept graciously; with the accusative = to prepare (see note on v. 31).—*ἀπὸ* = "far away," a local adverb, *not* a preposition in tmesis, which is rarely found in Homer: prepositions being in the older form of the language merely local adverbs. The tmesis properly belongs to Attic Greek: as a rule, the local adverb precedes (as here) the verb it qualifies. *ἡμῖν* = *dativus commodi*.—*λογὸν*, properly = "death by plague," (hence, Latin "*luctus*," "grief for the dead").

68. *ὥς ἄρ' = οὕτως ἄρα*, "exactly thus."—*κατ'*: see note on v. 67—*τοῖσι*: see note on v. 58.

69. *ἔχ' = ἔξοχα*, found only in Homer, and always qualifying superlative *ἄριστος*.

70. *πρὸ τ' ἐόντα* = prose, *τὰ προγεγενημένα*. Here *πρὸ* must be adverbial, as there is no *προεῖναι* to support the erroneous notion of a tmesis. So Virgil, *Georgics* iv. 392: "*Novit namque omnia vates Quæ sint, quæ fuerint, quæ mox futura trahantur*."

*τὰ τ' ἐόντα, τὰ τ' ἐσσόμενα* = "those things which are, as well as those things which shall be" (*τὰ* being demonstrative). See note on v. 9.

71. ἡγήσατ' = "was guide to" (with a dative = "for the benefit of").

72. ἦν = ἔην, "suam."—τὴν = ταύτην, "this."—μαντοσύνην = "skill in divination;" thus making Chalcas a μάντις, and therefore superior to the ἱερεὺς or the δνειροπόλος.—οἱ = σὺν, nominative wanting.

73. ὁ = that one (demonstrative); it has the accent because it is followed by an enclitic, σφιν.—ἐνφρονέων σφιν = "with prudent and kindly feelings towards them."

74. Ἀχιλεῦ, vocative of Ἀχιλεὺς, a shorter and earlier form of Ἀχιλλεύς, which was lengthened to suit the versification: so also Ὀδυσσεύς, Ὀδυσσεύς, and Αἰνέας, Αἰνέας.—κέλευι = Attic κέλει, present tense from κέλωμαι, to urge (compare Lat. *pello* and *percello*).—μυθήσασθαί, "at once to declare (the cause of)." For the force of the aorist see note on v. 18.

76. τοιγάρ = τωγάρ, Lat. "ergo," "therefore:" this particle generally begins a sentence.—ἔρῳ = ἐρώ, future.—σύνθεο = (literally) "lay together" (either your thoughts) and so "consider" (according to Liddell and Scott), or (your promise with mine), and so "to covenant" (according to others).

77. ἦ μὲν Epic = Attic ἦ μὲν, used in introducing any emphatic declaration, such as an oath, promise, &c. = English, "in very sooth," "of a surety." The present is an exception to Homer's almost constant use of the particle to introduce the *very words* of an oath.—πρόφρων, adjective for adverb = "with zealous soul."

78. ὅμοι = "I think on grounds of my own" (middle), and so = "I fancy, or I have my own reasons for thinking;" but ὅτω, "I think on other grounds" = "I believe," "I intend." See note on v. 59.—μέγα, adjective for adverb.

79. κρατεῖ, with genitive = "to be lord over," or "conquer;" with a dative = "to be ruler among."—οἱ, dat. of οὗ = αὐτοῦ.

80. ὅτε χάσεται = prose ὅταν χάσσηται. Here χάσεται is the Epic form of the aor. subj. χάσσηται, as the case is one of pure hypothesis.

χέρη (positive in *form*, but comparative in *sense*) = "subordinate," akin to ὑποχέριος.

81—83.

"Ay, for though in sooth his wrath he may digest, *even* on that self-same day,

Yet at all events the grudge he holds, *even* for time to come,

Within his heart, until he shall have compassed it.

But do thou with thyself consider, if thou wilt preserve me."

For γέ, see note on v. 60. Notice the antithesis the poet draws between καὶ ἀντήμαρ in v. 81, and καὶ μετόπισθεν in v. 82, καὶ being emphatic in both cases.—χόλον, "bile" = "sudden anger," opposed to κότον = "lasting anger," grudge.—εἴπερ = "if in sooth" (περ—περί being intensive).—ἀλλὰ beginning a sentence introduces an *adversative* = Lat. "at," "contra."—ὅφρα with an aorist subjunctive = Lat. "donec" with futurum exactum.—φράσαι, from middle φράζομαι, "to speak with or to oneself," and so "to muse upon," "think," a meaning almost constant in Homer. The middle form in *prose* is only found in *Herodotus*.

84. ἀπαμβιβόμενος = "returning," and so "replying." Compare Milton,

"To whom the winged warrior thus *returned*."

85. θεοπρόπιον = "the sign *sent forth* from God;" from θεός πρόπει = "God sends forth [a sign]," according to Büttman's Lexilogus. Compare Lat. "emicare."

86. μή, a particle used in oaths or protestations, governing an accusative of the person or thing sworn by: in itself neither affirmative nor negative, but made so by some additional word; in this case by οὐ, which precedes. See Donaldson's New Cratylus, p. 253.

88. δερκομένοιο (only poetic) = Attic βλέπω, "see the light of the sun," i.e., to live. The ellipsis is supplied in ζῶειν καὶ ὀρᾶν φῶς ἡελίου, Π. xviii. 61, 442; Od. iv. 540; opp. to the common formula λείπειν φῶς ἡελίου: so in Attic, ζῇ τε καὶ φῶς βλέπει, Æsch. Persæ, 299. Some interpret δερκομένοιο as "having my sight;" certainly not very poetical. In the whole range of Greek poetry we find life, and especially the enjoyment of life, expressed by the terms we have mentioned, or by their cognates. So the Latin poets used "lux" and "lumen" for "vita" most frequently; Virgil's "luce magis dilecta," "lumine cassum." Professor Newman translates the line thus:

"While I yet live, and on the earth gaze up to light of heaven."

90. οὐδ' ἦν Ἀγαμέμνονα εἶπες, ὅς: in prose we should have οὐδ' Ἀγαμέμνον, ἐὰν ἔρα τοῦτον εἶπες, ὅς. The accusative of the person, instead of the thing, after ἔπω, as here, is very rare.

91. εἴχεται εἶναι, "maintains that he is" (first sense "to speak aloud"). See Iliad ii. 82.

92. τότε δὴ = "precisely then" (δὴ with particles of time expresses precision).—ἀμύμων = without or beyond censure with respect to wealth, beauty, or rank (it has no reference to moral character) = (old English) "honorable."

96. ἔρ = either to "exactly," "suitably," in its first sense; or to "now then," to express surprise or suddenness. In the sense of "then" = therefore, ἔρα is not found in Homer, as this its conclusive force was not developed until the Attic era of the language. With demonstratives and relatives it does the work of the Attic πέρ, giving emphasis and close definition.—ὅς ῥα, "the very man who."

98. δόμεναι = δοῦναι Attic. Supply τίνα (Agamemnon).—φίλω = φῖ, "suo," "her own" (often in this sense in Homer).—πρὶν δόμεναι: after the analogy of ὥστε with the infinitive, which expresses the result. Jelf distinguishes thus: 1, πρὶν δειπνῆν = "priusquam cœnem," or "eo cœnatum;" 2, πρὶν δειπνήσαι = "priusquam cœnavero;" 3, πρὶν δεδεπηγμέναι = "priusquam a cœnâ surrexero."—ἐλικώπιδα. According to the Scholiast and others, from ἐλικός, "black," and so "dark-eyed," as a mark of great beauty. From the Scriptures, and the accounts of travellers, as well as from Juvenal, we learn that the corners and lashes of the eyes were tinged with a black lead, to add to their dark lustre. According to Liddell and Scott = "of sparkling or quick-glancing eye" (from ἐλίσσω, to roll, and ὤψ, the eye), indicative of beauty, youth, and spirits. Professor Newman translates it by "curl-eyed,"—to be preferred as being most literal to the Greek: he refers it to the outline in which the eyelids meet, this in the pictures of Hindoo ladies may be often observed to be remarkably curly, and was in ancient as well as modern times considered beautiful.

99. ἀγείν: understand πρὶν.—ἀπιδίτην = "without price," from ἀ



and *πρίμα*: the more analogical form of this adverb would be *ἀπριάδην*.

100. *ἱλασόμενοι πεπιθόμεν* = "win him over to reconciliation."—*πεπιθόμεν*, aor. 2 optat. from *πείθω* (the reduplication of the aorist is Epic).

102. *εὐρυκρείων* = Latin, "*latè rex*," always applied by Homer to Agamemnon alone among *men*, like the term *ἄναξ*, which is given to him alone. Homer elsewhere explains this wide sovereignty of Agamemnon, as in book ii. 108, *πολλῇσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν*: and in this first book, line 281, *ἐπεὶ πλεόνεσσιν ἀνάσσει*.

103. *ἀχνύμενος* = "deeply troubled," from *ἄχνημαι*, used only in the present and imperfect. The root is *ac* = "sharpness," as in Greek *ἄχος*, *ἀκίς*, *αἰχμή*, *ἀκινάκης*, Sanscrit "aghan," English "ache," Latin "acies," "acumen," "acerbus," and "acer."

*μένεος*, here = "rage;" generally in Homer = "battle-rage" = Sanscrit, "manas."—*φρένες ἀμφιμέλαιναι* = "the diaphragm wrapt in darkness," either figuratively, of the darkness of passion, or literally, as the veins swell with the blood rushing to the heart in violent emotions, and the blood becomes darker around it. The blood which is returned from the veins to the heart is black, and called *venous*; that which leaves the heart is red, and called arterial. (See Popular Encyclopedia, article "Heart.")

104. *ἔκτην*, Epic syncopated form of *ἐφκείτην*.—*λαμπετόωντε*, poetical form of *λάμπω*, used only as a participle.

105. *πρώτιστα*, "the very first."—*κακ' ὄσσόμενος*, "looking ominously." Homer never uses this verb in a purely *physical* sense; with him it means either "to foresee," "forebode," or "indicate by a look," as here.

106. *μᾶντι κακῶν*. Compare Ahab's reply to Jehoshaphat in 1 Kings xxii. 8.—*οὐ πώ ποτε*, "not at any time as yet;" in Attic Greek *οὐδέποτε* (of past time).—*κρήγνον* = "useful," akin to *χρήσιμος* according to Büttman.

107. *αἰεὶ* = Attic *ἀεὶ*, and old English "aye," Latin "semper," and "usque."—*τὰ κακ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι*: here *φίλα ἐστὶ* is not for *φίλον ἐστὶ*, which is Attic; "those things which are evil, dear (or welcome) to thy soul to predict," i. e. your delight is in divining all that is evil (to me): in this sense it was that evil was dear to the diviner.—*τοί = σοί*.

108. *εἶπας ἔπος*: the accusative of cognate *substantive* (compare *φάσθαι ἔπος* for the accusative of cognate *notion*). So in English, "vow a vow," "with desire I have desired," "sigh a sigh," "to say one's say," "to tell a tale." Such constructions add materially to the distinctness and strength of poetical language.—*ἐτέλεσας* = "completed," "executed;" not "brought to its accomplishment," which is not the office of a diviner.

109. *θεοπροπέων*: see note on verse 85, = "revealing signs from heaven."

110. *ὥς δὴ* = "that forsooth," Latin "scilicet" (ironical).

112. *θέλον* (from *θέλω*, as *θέλω* is not found in Epic) expresses choice, purpose, and *resolution* (as here): *βούλομαι* rather signifies *inclination*. Homer does not apply this distinction to the gods, whose will, though mere inclination, is *fate*.

113—115. *καί* gives emphasis to *Κλυταμνήστρης*.—*γάρ ῥα*, "just

because."—*προβέβουλα*, present perfect, "I have preferred and do prefer:" "just because I continue to prefer her (*Chryseïs*), *even* to Clytemnestra."—*κουριδίης* = "wedded" (from *κούρη*, Epic of *κῶρη* = "free-born girl," connected, according to Büttman, with *κύριος*. Compare *Odyssey* iii. 403, where the *wedded* wife is more fully defined as *ἄλοχος δέσποινα*, as opposed, as here, to the *παλλακίς*, "the concubine," who was a mere slave in the hands of her master. From *Iliad* xix. 298, we learn that Briseis, the concubine of Achilles, had hopes of becoming his *κουριδίη ἄλοχος*).—*ἀλόχου*, from *ἄμα*, "together," *λέχος*, "bed," = old English "bed-mate," and so *κουριδίης ἄλοχου* = "wedded bed-mate," or "wife."—*ἰθέν* (Epic for *οὐ*) = *αὐτῆς*. Some accentuate the word as *ἔθεν*. Spitzner, however, remarks, "Si personæ tertiæ pronomina *ἐο*, *εἶ*, *ἔθεν*, ad eum ipsum, de quo sermo est, referuntur, tenor in iis subsistit, sin ad alium quempiam pertinent, *inclinatur*." See Dr. Davis' *Anthon*, ad locum.

*δέμας*, *stature* (which was a prominent and fundamental notion in the Greek idea of beauty: *καλή τε μεγάλη τε* are the two concurrent epithets employed by Herodotus and the Greek poets to beautiful women), used by Homer only in accusative singular absolute: when opposed to *σῶμα*, "a corpse," it means a "living body."—*φύην*, "make," "figure," with regard to roundness of limbs, symmetry of proportion.—*φρένας*, "feelings" (of love); see *Iliad* iii. 442.—*ἔργα* = (household) "works," such as spinning, weaving, embroidering, perhaps even laundressing, as in the case of Nausicaa in the *Odyssey*; always mentioned in Homer in praising women: such were under the protection of *Athene Ergane*.

116—120. *δομεναι πάλιν* = *ἀποδοῦναι*, as "retro dare" = "reddere," Latin.—*ἀλλὰ καὶ ὅς* = "but even thus" (*καὶ* emphatic, not conjunctive).—*ἐθέλω . . . βούλομαι*: see note, v. 112. *βούλομαι ἤ*, as in *Plautus*, = "volo quàm," = *malo quàm* (*ἤ* having the force of *μᾶλλον ἤ*).—*εἰ τόγ' ἄμεινον*, "ay, since that is better." See note on v. 60.—*ἐμοί*, emphatic form of the pronoun = "for me, for me, I say."—*αὐτίχ'*, "forthwith," harmonizing with and further developing the notion of *immediateness* (see note on verse 19) implied in *ἑτοιμάσαι* (aorist).—*ἔφαρ*, Epic = *ἴνα*, "that."—*οἶος* = "alone," but *οἶος* = "such as."—*οὐδέ* = "not even."—*ἔρχεται*: by some taken to mean "is going away [from me];" better, with Newman, to understand it as "coming to me."—*λεύσσετε*, only *poetical*.—*τό γε*: see note on verse 60.—*ἄλλῃ*, elliptical local dative; supply *ἐν ὁδῷ*.—*ἦ*, neuter of *ὅς*, "what," not, as some take it, for *ὅτι*, "that." "To this, ay, to this, now look ye all—what prize for me by other road is coming."

121—125. *κύδιστε* = "most illustrious" (in war): this term, like *ἀναξ ἀνδρῶν*, and *εὐρυκρῶν*, by Homer applied only to *Agamemnon* among men, making him among men, exactly what Zeus was, in Homer's conception, among those who "had Olympian homes" (superlative form of *κύδρς*, derived from *κύδος*, "glory," especially in war, in Homer, as *ἀσχιστος* from *ἀσχος*).—*πῶς γάρ* = Latin "*quoniam*" = "for (tell me) how."—*ἴδμεν*, not Epic for *ἴσμεν*, as the verb *ἴσμεν* is post-Homeric, but syncope for *οἴδαμεν*.

*που* = "anywhere," but *ποῦ*, "where?"—*ἐνὶ κοινῇ*, Epic for *κοινά* = "common," i. e., "in a common (treasury)."—*τὰ μὲν κ.τ.λ.* Jelf translates, "*quæ ex urbibus diripimus, ea distributa sunt*," and well observes that originally there was no distinct form for the relative pronoun

in Greek, but the demonstrative performed the functions of the relative, being placed in *both clauses* (as here), in the first as a simple demonstrative, in the second as a retrospective demonstrative; as in German, "der Mann, der," in English, "the thing that." The aspirated pronouns were demonstrative, as well as those beginning with  $\tau$ , till the necessities of language soon assigned to the latter the demonstrative, to the former the relative function.—ἐκπέρθειν τε πόλεως = πέρσαντα πόλιν λαβεῖν τι ἐξ αὐτῆς, "that we plundered from the sacked cities, that has been divided." Compare English version of Sacred Scriptures, "take that thine is."

126—130. οὐκ ἐπέουκε, "besides, it is not right."—παλίλλογα ἐπαγείρειν, "to heap up again them (the spoils), gathered back (from their present possessors)."—ἀλλὰ σὺ πρόες, = "but, do you, I pray, at once give up," (ἀλλὰ with imperative = Latin, *tandem*; see line 32, and mark the aorist imperative in its force of *immediateness*).—τριπλῆ, supply μοῖρα.—αἶ κε ποθι = ἐάν ποῦ (for ποτέ), Latin "si quando," "if ever," (and "would that it may be so," implied in the particle αἶ used for ordinary εἰ. See note on verse 66).—εὐτείχεον, "nobly-fenced," or "of beautiful walls," but τειχιόεσσαν (see book ii. 559) = "abounding in walls."

Τροίην: here of the city "Troy," which Homer elsewhere calls "Ilios:" see on Il. ii. 237.—ἐξαλαπτάει, "at once to drain out its strength," i. e. "to sack" (mark the aorist). Root of ἐξάλ. is λάπτω, "to lap," (Latin *lambo*,) suck, and so drain.

131—136. μὴ δ' οὕτως = μὴ δὴ οὕτως (δὴ = δηῖτα with imperatives) = "nay, do not now thus."—περ = Latin "quamvis."—ἔών, Epic = Attic ὄν, "actually being," or "being beyond doubt," when applied to adjectives or substantives.—ἀγαθός, ἐσθλός, and their opposites in Homer, refer to *rank*, or to physical, not to *moral*, qualities. The *moral* sense did not start up until just about the time of Socrates. (Compare our "aristocracy," "excellency," and the Irish term "the quality.")—κλέπτε νόφ = "meditate deception." (κλέπτω = old Latin *clepo*).—θεοείκελ', = "image of the gods."—παρελεύσεται, "outstrip, go beyond," (a metaphor from the *race-course*, see book xxiii.; hence it came to mean "overreach.") So Shakspeare, in Henry VIII. "O Cromwell, the king has gone beyond me." Compare also Hesiod, Theog. 613, ὥς οὐκ ἔστι Διὸς κλέψαι νόον, οὔτε παρελθεῖν. There is a similar notion in the common expression "to get over," "come over," as expressive of 'leceit.—αὕτως = "even so, just as I am" (in contempt).—αὐτὰρ ἐμ' (ἐμέ, emphatic), "but that I—that I, indeed, on the other hand" (αὐτὰρ = "at vero").—εἰ μὲν δώσουσι ..... εἰ δέ, = "in the first place...in the second place." μὲν, the old neuter of εἷς, "one" (as if εἷς, μία, μὲν), and δέ from δῖς, δῶν = "the second."—ἔρωσιντες κατὰ θυμόν, either "satisfying my mind," or = "having suited the reward according to my desires."—ἀντάξιον = "full equivalent."—εἰ μὲν δώσουσι: an ellipsis of the apodosis, common enough in Attic Greek with conditional sentences; supply, however, καλῶς ἔξει, "it will be well."—ἐγὼ δέ: δέ is here = αὖ, Latin "at" = "on the contrary."—At ἔσται we have an aposiopesis, i. e., a sudden breaking off in silence of a non-completed sentence.

137—145. τεόν = σόν.—αὐτός = Latin, "ipse," English, "in person."—κεχολάσεται, "shall long continue angry:" this force of the paulo-post-future is derived from its implying that a thing has long been so; and therefore is likely *long to be so*.—δν κεν, "upon whom-

soever."—ἄξω ἐλάν, "I will seize and drag off." This formula of the verb and participle is very common in Latin and Greek; in English we prefer two verbs joined by "and."—μεταφρασόμεσθα, "we will consider among ourselves:" observe, the termination μεσθα is not merely Epic, but is common to all Greek poets.—αἶτις Epic = Attic αἰτίς.—ἔγε = Latin, "age," English, "at once,"—without delay (literally it means "drive at it"). So also φέρε is used to express rapidity of action or thought, and like ἔγε, and "age" in Latin, it is besides a technical term for driving or carrying off plunder. Observe that ἐρύσσομεν, ἀγείρομεν, θέλομεν, βήσομεν, are all aorists (in the subjunctive, with the mood-vowel shortened), and imply the immediateness of the different actions specified.—ἐρύσσομεν = prose, καθέλκειν, Latin, "deducere navem," "launch the ship.—ἄλα, "the briny sea:" notice that ὁ ἄλς is "salt," but ἡ ἄλς, the "salt sea."—διάν, "protected by a god," "divine;" applied by Homer to persons or places as of divine origin, or under divine protection.—ἐπιτηδές, adjective attached adverbially to ἀγείρομεν = "as many as suit our purpose."—ἂν δ' . . . βήσομεν, "and up (the sides of the vessel) let us cause to go" = let us put on board. This transitive sense of βαίνω is poetical.—αὐτὴν Χρυσήϊδα = "Chryseïs, beyond or above all others." αὐτός, like the Latin "adeo," "vel," serves to give emphasis to the word it precedes; and especially to proper names. See Iliad vi. 451.—αὐτῆς Ἑκάβης. In this and kindred senses, αὐτός in Attic prose either precedes both article and substantive, or follows both; αὐτὸς ὁ υἱὸς or ὁ υἱὸς αὐτός.—βουλευφόρος, "a member of the βουλή," or council, formed by the assembled kings.—ἢ ἐ σύ = "or even thou."—ἐκπαγλότατ' = "most terrible," or "most surpassing," (literally, it is an exact equivalent to the expression "most stunning," familiar enough to most English school-boys), from ἐκπαγλος, for euphony and by metathesis, instead of ἐκπλαγος from ἐκπλήττειν, to stun. Hesychius explains it by θαυμαστότατος.

146—153. ἡμῖν, dativus commodi.—ἐκδεργόν = "the far-avorter," according to some, from ἔργω, εἶργω, to restrain, and ἐκός; and so Avernuncus: according to others, from ἔργον and ἐκός, "working afar" = ἐκπύβλος = "shooting from afar."—ἱερὰ ρέζειν = "having offered sacrifices;" so facio in Virgil: "Quum faciam vitulâ pro frugibus:" the term θέειν is post-Homeric, for it we find always ρέζειν or δρᾶν.—ὀρόδρα ἰδών = Lat. "limis oculis suspiciens," "looking up from beneath at," i.e., "looking askance, or grimly at." Τὸν δ' ἄρ' κ.τ.λ. = "And just at that man Achilles, swift of foot, looked askance, and accosted him."

ᾤμοι, "ah me!" The interjection ᾤ has the circumflex as a sign of the vocative case, but the acute or grave when employed as an exclamation before the other cases.—ἀνειδελὴν ἐπιεμένην, "clad with shamelessness." (For this metaphor, see Psalm xxxiv. 26; cix. 18, 29.

ὀδὸν ἐλθέμεναι, "to go on a march," and not "to go on ambuscade," as some wrongly take it: we have here the accusative of the cognate notion: so the Latin, "ire viam." This marauding sort of war is opposed to the ἀνδράσιν ἰφὶ μάχεσθαι, "confronting men on the battlefield."—οὐ γάρ, elliptical; supply "I will not obey thee," for, &c.—μοι αἴτιοι, "causing ill;" always in a bad sense in Homer.—οὐ τί = "not at all."

154—160. πῶ ποτ': see note, verse 108.—ἐμὰς βοῦς, feminine, as a

class is spoken of.—οὐδὲ μὲν ἵππους = "nor yet (my) horses," which in those marauding days, that remind us of the border history of Scotland, were more likely to be driven off than beeves. Compare Scott:

"The herds of plundered England low,  
His bold retainers' daily food,  
And bought with danger, blows and blood,  
Marauding chief!"—*Lay of the Last Minstrel*.

Φθίγ, the native country of Achilles, in Thessaly.—ἐριβόλακι, from ἔρι, valde, and βῶλαξ, clod = Lat. "glebosus."—καρπὸν = "crop."—ἐπειή, Epic = Attic ἐπειδή or ἐπειδήπερ.—σκιέοντα = "abounding in shade," i.e., thickly-wooded: adjectives ending in -εις = Latin -osus, denote *abundance*.—ἡχέεσσα = "ever-sounding:" see above on σκιδέοντα.—ἀναυδές: the force of the neuter expresses contempt; so in English we say "shameless thing."—Μενελάω, dativus commodi.—ἐσπόμεθα ὅφρα σὺ χαίρῃς: here the principal verb, though past, is in effect present, and as such, governs the dependent verb χαίρῃς in the subjunctive mood: "we have followed you, and are here, that you may exult."—τιμὴν = "compensation."—κυνῶπα, explained at v. 225 by κύνες ὁμματ' ἔχων.

μετατρέπῃ, "turn oneself round to look at," and so "to regard." The terms which express the movements and emotions of the mind must in all languages be drawn, by metaphor, from the terms which express those of the body.

161—168. καὶ δὲ, "and even:" in Attic it means "supposing now."—ᾧ ἔπι = Attic ἐφ' ᾧ, "for which."—οὐ μὲν = Attic οὐ μὴν, Lat. "neque tamen."—σοὶ ἴσον = "equal to you," i.e., to yours. So Livy, book ii. 13: "supra Coolites Mutuosque id facinus esse."—πτολίεθρον, "fortress" (properly diminutive of πόλις, and generally used as its equivalent).—ἄτῳ = Lat. "at," "on the other hand."—σοὶ τὸ γέρας πολὺ μείζον, "you have that which is by far the more honourable gift" (the demonstrative force of δ is here less strong, and the substantive stands in apposition to it. See Jelf, page 97, vol. i. Greek Grammar).—φίλον τε, "yet still my own" (though small); often used by Homer in the possessive sense, even where anything but affection exists: (Achilles seems to feel deeply the invasion of those rights of property conceded to him in the division of spoil, after the sacking of the fortresses in the Troad.)—Φθίγῃδ' = εἰς Φθίγην: this adverbial affix, signifying *motion towards*, is common in Homer: πόλεμόνδε, φόβονδε.—ἴμεν = ἰέναι.—πολεμίζων = "ever-warring," frequentative of πολεμέω, though not always used in this its strict and proper sense by Homer.

170—175. οὐδέ σ' ὄλω, "and I do not intend, for thee . . .": (σ' is for σοί, dat. of advantage). Note that here οὐδέ is *absolute* in the sentence, that is, it has no relation either to a former or subsequent οὐδέ, and, as such, is best translated by "and not," the negation being generally joined to the verb. So also the particles μηδέ, μήτε, οὔτε, and the Latin *nec*, *neque*, are to be rendered "neither," "nor," when *relative*, but "and not" when *absolute*. Sometimes it is *emphatic*, and so = *not even*.

"Nec soli pœnas dant sanguine Teucri."

Virg. Æn. ii. 365.

"And the Trojans are not the only people who pay the penalty of blood."

"Nor" is often used, on the other hand, for "and not" by our poets.—*δὲν*: see note on verse 78.—*ἔνμος ἔνν*, "actually, beyond doubt dishonoured:" see note on verse 181.

*ἄφενος* (*ἄφθονος*), "abundance." Its adjective *ἄφνειός* is applied to Corinth, in *Iliad*, book ii.—*ἄφύσσειν*, used in its first sense to *draw off* in full tides in verse 598, *νέκταρ ἀπὸ κρητῆρος ἀφίσσων*.

*φεύγε μάλ'*, "by all means fly."—*οὐδέ*: see note, verse 170.—*παρ' ἔμοιγε καὶ ἄλλοι*, "ay, others too there are with me."—*διοτρεφέων* = "Zeus-cherished."

176—180. *φίλη*: the adjective here, though common to *πόλεμοι* and *μάχαι*, is made to agree with *ἔρις*, as being the most significant trait in Achilles' character.—*καρτερός*, "physically strong."—*που* = prose form *δήπου*, Lat. "opinion," "I trow."—*θεός του κ.τ.λ.* = "ay, that, I trow, a god has given thee."—*ἄνασσε Μυρμιδόνεσσιν*, "lord it over thy Myrmidons."—*ἀλεγίζω*: frequentative of *ἀλέγω*, "to heed;" always used by Homer with a negative; governing a genitive case, as do all verbs of caring for and their contraries.

181—187. *κλισίηνδε*: see note on verse 169. The term *κλισία* is poetical and Homeric; the term *σκηνή* is post-Homeric.—*Βρισηίδα*: see book ii. 689.

*ῥασον* = Attic *ῥασα*, before comparatives.—*φέρτερος*, "superior in rank."—*στυγέρ*: Scholiast, *εὐλαβηθῆ*; others, "may fear and loathe."—*ἴσον ἐμοὶ φάσθαι* (middle), "to fancy himself equal to me."—*δμοιωθήμεναι* = *δμοιωθῆναι*, "to declare himself my equal to my very face;" an evident climax.

189—194. *ἄχος* = "a pang" (of indignation).—*ἐν*, adverbial = "within."—*στήθεσσι*, "chest," local dative (derived from *ἵστημι*).—*διάνδιχα μερμήριζεν*: so Virgil, *Æn.* v. 701, "Nunc huc inge...tes, nunc illuc pectore curas Mutabat versans," "halted between two opinions."—*λαστοίσι*: "the shaggy breast" was considered a sign of strength.—*φάσγωνον*, by metathesis for *σφάγανον*.—*παρὰ μηροῦ*, "from the side of his thigh:" (so in French we find, "de chez quelqu'un:" Jelf).—*ἀναστήσειεν*, "stir up to rebellion" = prose form, *ἀναστάτους ποιῶν* (*Liddell* and *Scott's Lexicon*); others say, "drive from their seats," which seems comparatively tame.—*ἐναρίζοι*, "to slay and spoil" (der. from *ἐναρα*, *spolia*).—*ῥομαινε* = "agitabat animo," "pondered on."—*φρένα* . . . *θυμόν*: the first refers to the *intellect*, the second to the *feelings*.—*ἔλκετο*, imperf. = "he continued to draw" (while pondering).—*ξίφος*: the long straight sword, made of bronze, two-edged, opposed to the *μάχαιρα*, a dirk, or sabre.—*Ἀθήνη* = *Minerva* of the Romans, and *Neith* of the Egyptians.

195—200. *πρό*, forth (adverbial).—*ὁμῶς* = *ὁμοίως*, "equally;" but *ὁμως*, "nevertheless." Notice that *ἦλθε*, *στῆ*, *ἔλε*, are all aorists, denoting instantaneous acts.—*ξανθῆς κόμης*, "by his auburn hair" (genitive of the part indicated). This colour was considered the most beautiful, and attributed to Apollo and women: "Cui flavam religas comam," Horace.—*οἶψ*: see note on v. 118.—*τῶν δ' ἄλλων* = "but of all the rest," Lat. "ceterorum."—*ἄλλων* = "of others."—*φάανθεν* = (prose) *ἐφάνησαν*.—*ὄρατο* = "saw with his own eyes." Homer constantly uses this verb in its early and middle sense.—*δαινῶ δέ οἱ ῥασε*: Virgil describes them thus, *Æn.* v. 647, "divini signa decoris, Ardentesque notate oculos."—*φωνήσας προσηύδα*, "accosted her aloud." Virgil's "voce refert,"

"*voce locuta est*," "*ore locuta est*," as opp. to "*secum*," "*with oneself*," "in one's own mind."—*μιν*, Epic = Attic *αὐτήν*.

202—208. τίπτ' = τί ποτε, "quid tandem?" "why, I pray you?"—*αἰγρόχοιο*: see Iliad v. 738.—*εἰλήλουθας*, perfect in a present sense; "have you come, and are you now present?" and therefore its dependent verb ἴδῃ is in a *subjunctive* mood.—*ἦ ἴνα ἴδῃ*; "is it that you may see?" Here the first question in this double direct question expresses the *uncertainty* of the speaker; the second question, which follows with *ἦ* or *ἦ* = Lat. "an," signifies the only thing the speaker can make up his mind to, in case the person of whom the question is asked does not choose to inform him better. Passow proposes always to write *ἦ* in *direct*, and *ἦ* only in *indirect* questions.—*ἐκ* = "forth," adverbial.—*ἐρέω*, future Epic of *εἶρω*, "to speak."

*καὶ τελέεσθαι ὅτω*, "I intend it shall even be accomplished."—*ῆς* = suis.—*τάχα* harmonises with the aorist *ἀλέσσω*, "*soon lose*," while *ἔν ποτε* harmonises with the mood (subjunctive), "he may at some time happen to lose."—*γλαυκῶπις* = "keen-eyed" (referring not to the colour, but the expression of the eye); thus in Iliad v. 172, the verb *γλαυκιδάω*, "to glare upon," is applied to a lion darting upon his prey. Compare also Donaldson's able remarks on *γλαυκός*, in his New Cratylus.—*ἦλθον ἐγὼ*, "I have come on the instant:" aorist in present sense, and therefore followed by subjunctive verb.—*πίθῃαι*, "may at once obey me;" another aorist.—*ἂν κε*, "if perchance" (and *would that you may*); for this implied wish see note on v. 66.—*μένος* = "rage for battle."

210—216. *ἄλλ' ἄγε, λήγ' ἔριδες* = "I pray you, at once cease from strife:" see, for *ἄλλ'*, note on v. 32, and for *ἄγε* (= Lat. *age*), see note on v. 141.—*μηδέ*, absolute, and therefore equal to "and do not:" see note on v. 170.—*ἄλλ' ἦτοι δειδίσσω*, "in troth (*ἦτοι*), reproach him at once (aorist), I pray:" (*ἄλλ'*, with imperat.; see v. 32).—*ὥς ἔσεται περ*, "just as [words] shall come or occur [to you]."—*καὶ τρίς τόσσα* = "even thrice so many."—*χρή*, in the sense of oportet, "*it is our duty*." Homer always uses this term, except once in the Iliad, I. 387, where he uses *δεῖ*, and once in the Odyssey, Σ. 100, where he has *ἔθισεν* (strictly from *χρᾶω*, to deliver an oracle: thus the full form will be *χρή δ θεός* = "it is the will of the god;" so, "it is fated," or "necessary;" and hence the moral sense, "it is our duty").—*σφώτερον*, "of you two (Hera and Athene)." "Ay, it is my duty, goddess, at once to hold in honour your charge:" for *γε* see note on v. 60.—*εἰρύσασθαι*, literally = "to apply, denote, to myself."—*περ*: see note on v. 131.—*καὶ μάλα περ* = "though never so much."—*ὥς* = *οὕτως*.

218—224. *ὅς κε θεοῖς, κ.τ.λ.* = (*in prose*) *ὅς ἂν ἐπιπείθεται θεοῖς, οὕτως ἐξακούεται ὑπ' αὐτῶν*. See also St. John's Gospel, ix. 31.—*ἐκλυον* = Lat., "*exaudire solent*."—*ἦ* = *ἐφῃ*.—*σχέθε* = *ἔσχε*, "checked."—*οὐδ' ἀπίθησε*, "and he did not disobey:" see on v. 170.—*Ὀλύμπῳ*, "to Olympus."—*ἐσώματ' ἐς*, "into the mansions."—*μετὰ δαίμονας ἄλλους* (makes the climax) (*μετὰ*, with the accus. after verbs of motion) = "right into the midst of the other divinities."

*ἐξαῦτως* = Attic, *ἐξαυθις* = Lat., "*denuo*," "*anew*."

*ἀταρτηροῖς* = *βλαβεροῖς* (Scholiast), lengthened poetical form of *ἀτηρός* from *ἄτη*.

225—234. *οἶνοβαρές* = Lat., "*vino gravis*."—*κυνὸς ὄμματ'*: see note

on v. 159. The dog was a symbol of impudence and effrontery: see Plato's Republic, iii. 5.

ποτ' = *πώποτε* (always with a negative in Homer and Hesiod).

ὀωρηχθῆναι = "corslet thyself," and so "arm thyself" (*passive* used as a *middle*).—ἀριστήεσσι = ἀριστεύουσι, Lat., "optimates," "nobles;" opposed to λαφ ("common soldiery") in the previous line.—κῆρ: see note on v. 44. Compare the French saying, "c'est ma mort," when anything is done with a bad heart; and also compare,

"'Tis death to me to be at enmity;  
I hate it."—Shakspeare, King Rich. III.

And Scott (Lay of Last Minstrel),

"These *hated* Henry's name as death."

πολὺ λάϊον = Attic, πολλὰ λ.—ῆ, ironical, "forsooth," Lat. scilicet.—*λάϊον*, "more desirable," from *λάω*, "to desire," as "optimus," in Latin, from "opto."—ἀποαιρεῖσθαι κ.τ.λ. = ἀφαιρεῖσθαι (τοῦτον ὅστις ἐν).

οὐτιδανοῖσιν: local dative (the genitive would imply sovereignty over).—ῆ γὰρ ἐν = "aliter enim," Lat., "for else."—ὅσστα: emphatically for ὅσστατον, "for the very last time."—ἐπί, adverbial, "moreover."

ναὶ μά, "yes! by —." This old form of affirmation is still preserved in Xenophon (Mem. ii. 7). In Attic Greek νῆ is used for *affirmative* oaths, μά in *negative*. νῆ is only another form of ναί. Aristotle (Politics, iii. 14) mentions the heroic kings swearing by their sceptres. Compare also Book of Judith, i. 12, and Virgil, Æn. xii. 206; and Shakspeare's King Richard II.: "Now, by my *sceptre's* awe, I make a vow."—σκήπτρον: derived from σκῆπτω, "to lean upon," and so originally "*a staff*" (hence, also, σκηπίων, Lat. "scipio," "scapus," and English "shaft").—φύλλα: used only in the plural by Homer, Hesiod, and Herodotus; akin to φλόω, βλόω; Lat. "folium," "flos," and English "bloom," "blithe," and Sanscrit "bhû."

235—244. τομήν = "the (trunk) from which it was cut" (from τέμνω).—οὐδ' ἀναθλήσει: see note on v. 170.—γὰρ βα = "just because."—ἐ = αὐτὸ (i.e., σκήπτρον), often used by Herodotus and Homer for the corresponding parts of αὐτός in all three genders.—περί, adverbial = "round about."—ἔλεψε here governs *two* accusatives, one of the whole (ἐ), and another of the separate parts (φύλλα τε καὶ φλοιόν); an instance of what is called σχῆμα καθ' ὅλον καὶ μέρος (see Jelf's Greek Grammar).—χαλκός = "bronze," a mixture of copper and tin, by which the copper is made very hard; not our "brass" (copper and zinc), which was *unknown* to the ancients.

νῦν αὐτὲ μιν, κ.τ.λ.: = "but now in turn Achaia's children bear it:" Newman.—αὐτε = Attic αὐ = Lat. "vicissim," "in turn:" see Æsch. Ag. 1280.—φορέουσι, frequentative of φέρω, as in Latin "gesto" is of "gero."—δικαστοί, "dispensers of justice," i.e., the *nobles*, who enjoyed supremacy in religion, war, and the administration of justice (see Aristot. Pol. iii. 14, and Iliad ii. 204). These alone were allowed to speak in the assembly (agora), and in doing so they held in their hands the staff or sceptre which they received [αὐτε, "in turn"] from the herald (see Iliad xviii. 505; xxiii. 586).—εἰρῶνται = εἰρυνται = "guard."—πρὸς Διός = "by command of Zeus."—θέμιστας = "ordinances" (properly, that which is *laid* down; Lat. "jus," or "fas" (especially)



as opposed to "lex," written law).—*ποθή* (elsewhere in Homer *ποθός*), "longing for," "regret (for the absence of)," = Lat. "desiderium."—*σύμπαντας* = Lat. "cuncti," either "conjointly," "the whole body of," or, "all without exception." In the latter sense it is best translated by a double negative: "there is not a single son of Achaia whom it will not visit."—*εὖτ' ἂν*, poetical = *εὖτ' ἂν* or *εὖταν*.—*ἀνδροφόνου* = "hero-slaying:" so Horace, "homicidam Hectorem."—*χῶμένος*, middle sense = "enraged at thine own self."—*εὖτ' = εὖτε*, not *εὖτι*, = Lat. "quandoquidem," "since:" so also at v. 412.

245—254. *ποτὶ = πρὸς*.—*ἐμήνιε*, "continued in anger" (imperfect).

*Ἥδυνεπής*, κ.τ.λ.: "The bland of speech, the clear of tone, the Pylian haranger:" Newman.—*τοῦ καὶ ἀπὸ γλώσσης*, κ.τ.λ. = "and forth from that man's tongue (*ῥέεν αὐδῆ*) utterance flowed." This image is common to almost all our poets; it is often in Tennyson:

"And from her lips, as morn from Memnon, drew  
Rivers of melodies."

Again in Ænone:

"the full-flowing river of speech  
Came down upon my heart."

Milton has:

"Turned him all ear, to hear new utterance flow."

Keats has:

"There ran two bubbling *springs* of talk from their sweet lips."

*μέλιτος γλυκίων*: see Psalm cxviii. 103, Pindar's *μελικόμπων ἀοιδῶν*, and Æschylus' *μελιγλώσσοις πειθοῦς ἐπαοιδῶσιν*.

*ἥδη*, "ere this."—*μερόπων* = "articulately speaking" (literally, "voice-dividing").—*γενεαί*: the generation was about thirty-three years. Herodotus (ii. 142) says, *γενεαί τρεῖς ἀνδρῶν ἑκατὸν ἐτέα ἐστί*.

*τράφεν = ἐτρέφισαν*: here we have the figure *ὑστερον πρότερον*, or the last first, as birth precedes education.—*μετὰ δὲ τριτάτοιςιν* = "among those of the third (generation) he was reigning."—*μετὰ*, with a dative, is peculiar to poetry, especially Epic; in prose, *σύν* and *ἐν* are used for this preposition. Note that had Nestor belonged to the third generation, we should have had a genitive case (*μετὰ τριτάτων*).

*πόποι*, "O ye gods!" (so called by the Dryopians); but *ποπῶ*, the interjection = Lat. "papæ" = English "fie!" Of Nestor's intercession Horace remarks—

"Nestor componere lites  
Inter Peliden festinat et inter Atriden."

Here "festinat" is fully warranted by the Homeric *ἀνόρουσε*. Compare also the intercession of the Bishop of Carlisle in Shakspeare's King Richard II.

255—260. *κεχαροίατο = χάρουτο*, aor. 2, with Epic reduplication.—*βουλῇν*, "in council." The duty of the Homeric chief was to be wise in council and brave in battle. In prose we should have *κατὰ βουλῇν*.—*μάχεσθαι* = prose form, *τὸ μάχεσθαι* (the infinitive verb used as a substantive).—*περί*, adverbial, "superior to."—*ἀλλὰ πῖθεσθ'*: see note on

v. 82.—*ἡέ περ ὑμῶν* = "than even you", for *ἡέ περ ὑμῶν ὁμιλῶ*.—*ἤδη ποτ'*, "many a time before this."

261—270. *καὶ οὐ ποτέ μ' αἶ γ' ἀθέριζον*, "ay, and those men never slighted me."—*οὐδὲ ἴδωμαι* = "and (as things are at present) I may not expect to see (such)."  
This use of the subjunctive in direct sentences is *Epic*.—*οὐδὲ ὄψομαι* (the indicative future) would = "I shall certainly not see:" (compare for *οὐδὲ* the note on v. 170.) For Nestor's contemporaries and character see Grote, vol. i. p. 153. The chieftains mentioned by Nestor here are all Lapithæ (a Thessalian race), *except Theseus*. Polyphemus is not to be confounded with the Cyclops, so called, in the *Odyssey*.

*ἀντίθεον* = "a match for a god" (in strength).—*κάρτιστοι δὲ* = "quite the most hardy" (*δὲ* is always intensive with *superlatives*, which it follows).—*κεῖνοι*, poetical = prose, *ἐκεῖνοι*.—*ἐκπάγλως*: see note on v. 146.—*φηρεῖ*, "the Centaurs" (*Epic* for *θηρ* = Lat. "fera").—*Ἀπίας γαίης*, "a far-away land," from *ἄπo*, as *ἀντίος* from *ἀντί*. The term *Ἀπία γῆ* = "the Peloponnese," called so from *Apis*, a mythical king of Argos, belongs to the age of Greek Tragedy. The Homeric term, moreover, has the first vowel *short*, while the Tragic term has it *long*.—*καλέσαντο* (mid.) = "called me to themselves."—*καὶ μὲν* = *καὶ μὴν*, "and yet."

271—283. *κατ' ἐμ' αὐτόν* = Lat. "pro virili parte."—*καὶ μὲν*: see note on v. 269.—*ξύνειν* = *ξυνίσταν*.—*ἀλλὰ πίθεσθε*: see note, v. 32.—*ἀλλ' ἔα, ὤς* = "I pray you let him (retain her), even as;" supply *αὐτὸν ἔχειν*, not *αὐτήν*, which would mean "let her go."—*θέλ' ἐρίζεμεναι*, "resolve upon contending" (as opposed to *βούλομαι* = "wish," "prefer").—*ἁμολίης τιμῆς*, i.e., *τῇ τῶν ἄλλων, ἀλλὰ μείζονος*.—*παῦε*, "make to cease" *παύομαι* = "cease."—*Ἀχιλλῆϊ χόλον*, "dativus commodi."—*θεά*, Thetis.—*Ἀτρείδῃ, σὺ δέ* = *σὺ δέ, Ἀτρείδῃ* (regular form).—*ἔρκος πολέμου*, "defence against war:" objective genitive (*ἔρκος*, from *ἐργω* = 1st, "fence;" 2dly, "defence").—*πέλεται* = "was and is," i.e., "continues to be."

284—300. *ναὶ δὲ ταῦτά γε, κ.τ.λ.*: Newman renders, "Ay, verily, all this, old friend! discreetly hast thou spoken:" for *γε* see note on v. 60.—*ἐθέλει*, "is bent on."—*περὶ πάντων ἄλλων* = "præ cæteris" (properly, "from the midst of all others:" the adverb *περὶ* represents the notion of *superiority* visibly as arising from an actual circle of objects).—*πάντεσσι δ' ἀνάσσειν* = " (he is bent upon) being sovereign among all, or, in all things (a better rendering)." *πάντων ἀνάσσειν* = "to be sovereign of all" (*πάντεσσι*, the local dat.: see note on verse 252).

*ὑποβληδὴν* = "catching up his words."—*ἄλλοισιν δὲ* = "to others, I care not to whom:" (*δὲ* = *ἤδη*, 1st sense, "now;" 2nd sense, "quite;" as *μονοὶ δὲ*, "quite alone," especially with *superlatives*: it makes a definite more definite, and, as here, it makes an indefinite term still more indefinite).—*ὄλω πείσεσθαι* = "I intend to obey" (see note on v. 78).—*ἐνὶ φρεσὶ βάλλεο σῆσι* = Virgil's "*condita mente teneto*," "lay up in thy mind;" with *ἐἰς φρένας* it would be = "cast into thy mind:" *ἐνὶ*, however, here implies not only motion to the mind, but rest and continuance in the mind.—*τῷ ἄλλῳ* = "with any one else" (*τῷ* = *τινὶ*).—*ἐπεὶ μ' ἀφέλεσθέ γε δόντες*, "ay (I am so resolved), since ye who have given her, are at once taking her away from me."

300—314. *νηὶ μελαίνῃ* = "dusky galley" (either because the ships

were painted *black*, or covered with pitch to protect them against the influence of water and air).—*τῶν οὐκ ἂν τι φέροις ἀνελών*, "of those things thou shalt not take up, and bear away a single (thing)." —*εἰ δ' ἔγε*, an ellipsis of the protasis; supply *ἐθέλεις*.—*ἔγε μὴν πείρησαι* = "at once, I say, at once make trial for thyself." Mark the force of the *aorist*, and the middle signification in *πείρησαι*, Epic = Attic *πείρασαι*. For *ἔγε* see note on v. 141.—*ἐρωήσῃ περὶ δουρί*, "shall start upon my spear-shaft, all around;" *περὶ* being an *adverb*, according to Homeric usage; *δουρί* being the *local* dative.—*ῥῆας ἔϊσας*, "well-balanced ships" (so in the *Odyssey* we have *φρένες ἔνδον ἔϊσας*, "well-balanced faculties," "an even mind;" Lat. "*mens æqua*").—*ἐς δ'*, "and therein," *adverbial*.—*ἔκρινεν*, "selected (and placed)."—*βῆσε*, see note on ver. 144.—*ὕγρα κέλευθα*, "the yielding paths (of ocean)." Beck. *κέλευθος* singular, *κέλευθα* plural; (so *δίφρος*, *δεσμός*, κ.τ.λ.).—*πολύμητις* = "much-devising;" a common epithet of Ulysses.

315—331. *ἔρδον*, see on ver. 147.—*τεληέσσας ἐκατόμβας*, see on ver. 66.—*ἀτρυγέτοιο*, "barren," "nor corn nor wine producing" (Newman), (ἀ, "not," *τρυγῶ*, "to gather in the harvest or vintage").—*οὐρανὸν ἴκεν*. Here, as elsewhere in Homer and the old Greek poets, the objective relation of place is expressed by the case only; afterwards it was expressed by prepositions and local adverbs; in later Greek we would have had *εἰς οὐρανόν*.—*οὐδ' Ἀγαμέμνων*, see on ver. 170.—*Ταλθύβιον*, see Herod. vii. 134.—*κήρυκε*, "heralds:" they were (as here, *free* and *honourable* servants (*θεράποντες*), the depositaries of sacred and international law (*Διὸς ἄγγελοι* ἡδὲ καὶ ἀνδρῶν, ver. 334), = Lat. *legati*, *feciales*.—*ἔρχεσθον κλισίην*, see on ver. 316.—*ρίγιον* (Scholiast *φρικωδέσσερον*), comparative from substantive *τὸ ρίγος*, Lat. *frigus*.—*κλισίας*, "huts," "tents," = post-Homeric *σκηνή*.

*οὐδ' ἔρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς*, "ay—and Achilles exulted not, as was fitting (*ἔρα*, "fittingly," "suitably," first sense), when he saw those two (heralds)."—*τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα*, "those two at once abashed (before Achilles) and (yet) respecting their king (Agamemnon)." Notice the change, here, from the *aorist* to the present participle; the former referring to what took place at the *instant*, the latter to what was being continued.

332—340. *ἄσπον*, comparative from *ἄγχι*, "near," = Attic, *ἄγγιον*.—*ἀλλ' ἔγε, ἔξαγε κοῦρην*, "quickly, I pray, lead out the damsel:" for *ἀλλ'* see on ver. 32; for *ἔγε* on ver. 141. Newman translates, "But, come, Patroclus Jove-derived, prythee, bring out the damsel."—*δός*, "at once give up" (*aor. 2*).—*τῷ δ' αὐτῷ*, not *idem*, but *illi ipsi*, "those themselves" (i.e., the heralds).—*πρὸς τε θεῶν μακάρων*, "both before the heaven-blest gods" (*πρὸς* here = Lat. *coram*, "in the presence of"). In Homer, *μάκαρ*, "blessed with heavenly bliss," is peculiarly an attribute of the gods, as opposed to mortal men: in post-Homeric Greek, sometimes the *dead* are so called, as the gods give no *perfect* happiness in this life. (See Arist. *Ethics*, bk. i.)—*θνητῶν ἀνθρώπων*, "human beings subject to death." Shakespeare (*Midsommer Night's Dream*) has "*human mortals*," and old Chapman has "mortal humans."—*τοῦ βασιλῆος ἀπημέος*, "that ungentle king."—*εἰ ποτε δ' αὖτε = εἴποτε δὴ αὖτε*, "if ever again hereafter."—*χρεῖά = χρεῖα*.

341—349. *ταῖς ἄλλοις*, an *aposiopesis*.—*φρεσὶ θύει*, "burns or rages in soul." Passow considers *θύει*, "to rage" (*θύνη*), identical with *θύω*, "to

sacrifice;" the one being *intransitive*, "to flare up," "rage like raging fire;" the other being *transitive*, "to burn in sacrifice."—οὐδέ, absolute, "and not."—νοῆσαι, aor., "to see at a glance."—αἶντις, Lat. *retro*, used of *time* and *space*.—ἀέκουσα κίεν, "unwilling she *continued* to go" (the imperfect beautifully expresses here the continued reluctance with which she leaves Achilles).—ἄφαρ, not "apart," as some say, but of *time* only in Homer = "forthwith," "immediately" (from ἀπό and ἄρα).—νόσφι, "by *himself*." See Donaldson's *New Cratylus*, p. 168.—λίσσθεις ἐτάρων (middle sense), "turning himself away from" (akin to κλίνω).

350—356. ἀπείρονα πόντον, better with others, οἶνοπα ποτόν = "wine visaged deep," i.e., of a dark, purple colour, like the early wine of the ancients, according to Eustathius, = "at depths of purple-gazing." Newman.

Compare Byron's *Bride of Abydos*, which is apropos in more than one respect:

"His head was leant upon his hand,  
His eye looked o'er the dark-blue water,  
That swiftly glides, and gently swells,  
Between the winding Dardanelles.  
\* \* \*

He thought but of old Giaffir's daughter."

μινυνθόδιόν περ, "(to live) for a *very short time*."—περ, an intensive particle, a short form of περισσως, "exceedingly."—τιμήν περ, "honour in an exceeding degree." In Attic Greek, περ = "just," "soever," Lat. *cunque* or *quantvis*. οἶός περ, "just such a person as."—ἐγγυαλίζαι (aor.), "at once to put into my (palms) hands."—οὐδέ, emphatic, "not even."—αὐτὸς ἀπούρας (elliptic), supply ἐαυτῷ. ἀπούρας = ἀφελόμενος.

357—365. πότνια μήτηρ, "his queenly mother" (πότνια = Attic δέσποινα).—πατρὶ γέροντι, i.e., *grandævus Nereus*; see Virg. *Georg.* iv. 392.—καρπαλίμως, "at a *tearing* speed" (literally), (from ἀρπάζω, Lat. *rapiō*; *rapidus*).—καὶ ἅ παροῖθ' αὐτοῦ καθέζετο, "and just before him did she seat herself:" παροῖθ' is adverbial, and the verb καθέζετο is middle.—κατέρεξεν, "did him down" (literally), i.e., "fondled."—ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε, "she *thought* the word, and forth she uttered it." Few passages in Homer are more commonly mistranslated than this. Even Newman disappoints us here, having fallen, as we conceive, into the common error. Nägelsbach translates it, "she said what she had to say, and spoke it fully out;" Newman, with a host of others, "she spake, *his name pronouncing*," a version sufficiently refuted by the fact that in her reply she does not even once mention her son's *name*. We must, therefore, give to ὀνόμαζε the sense of "uttering," which it bears elsewhere in Homer; *Il.* xviii. 449: the sense of "mentioning by name" more properly in Homer belongs to ὀνομαίνω, or ἐξονομαίνω. The meaning attributed by some to ἔπος τ' ἔφατ', "she said what she had to say," does not appear very applicable to any passage in Homer, and still less so to this, where she (Thetis) merely makes an inquiry, and does not begin "to say what she has to say" until about fifty lines afterwards (ver. 413). The simple and obvious meaning of ἔφατ' here is, "spoke with herself" (middle voice), and so "thought," a meaning which it has *even in the active voice*. This line is often met with in

Homer, and always where scenes of deep emotion and tenderness are described: it seems to be a formula for introducing an *affectionate* address, where we find the combined energy of the hand, heart, and tongue. Observe that in the farewell of Hector and Andromache (bk. vi.) we have the first part changed into "she *clung* to his hand." This analogy between thought and the expression of thought was expressed in the philosophic times by λόγος, Lat. *ratio* and *oratio*. Compare also note on ver. 187, and ver. 83.—πένθος, "deep grief" (properly "for the dead," Lat. *luctus*).—εἶδομεν = εἶδωμεν. In the Venetian edition of Homer, 27 lines, beginning with the 366th, are marked with an obelus, and a scholium on line 365 says they are interpolated.

370. This and the following verses are repetitions of verses 13—25. Modern critics have objected to the frequent repetitions in Homer, as being "without taste;" the same charge may be brought against Nature, who acts "without taste," as she does so many things without variation. Dübner.—μετὰ σφίσιν: remark here that σφίσιν retains its accent, as, according to Götting, enclitic pronouns always become independent when orthotone prepositions precede them; in such cases the pronoun is emphatic.

384—390. ἐπασσύτερον, comparative only in form, not in sense, "one after another."—ἐγὼ πρῶτος κελόμεν, "I was the first person to urge." πρῶτος, personal, like Lat. *primus*. Πρῶτον would be = either, "I urged before I did anything else," or "I urged for the first time."—ἄνακτι, i. e., Apollo; see ver. 36; called in ver. 385, Hecatus (ἐκδοῖο), which Newman conjectures to be a title ("far-avertter") = to Apotropus Apollo, "remover of disease;" as Hecate is applied to his sister Artemis, for her knowledge of the medicinal properties of plants.

393—403. ἀλλὰ σὺ, εἰ δύνασαι γε, περίσχεο, κ.τ.λ., "I pray, do thou (ay, since thou canst), at once cling round (protect) thy gallant son." Newman translates, "But thou around thy bonny child enfold thy arms, if able." See notes on verses 32, 60, and 18.—ἐῆος is the irregular genitive singular of εἶς, "good" (in war), "brave:" it used to be written ἐῆος, and wrongly taken as an irregular form of εἶο, οὖ, "his own," Lat. *sui*, which Homer expressed rather by φίλος (see Buttman and Jelf).—ἐλθοῦσα λίσαι, better translated by two separate verbs, "go and entreat, without delay" (mark the aorists).—εἴ ποτε δῆ (ἡδῆ), "if ever before this (time).—ἦ καὶ ἔργω, "or even also by deed."—πατὴρ ἐν μεγάροισιν, "in the halls of my father (Peleus)."—σέο ἄκουσα κ.τ.λ.: compare the Latin form *audiebam ex te*, *quum diceres*.—εὐχομένης, "maintaining;" from εὐχομαι, properly "to speak aloud," and so "to pray," "to maintain," or "boast of what one has a right to boast of."—οἷη ἀμύναι, "that you were the only one to ward off." Observe here the personal force of οἷη with the verb, "the only person who" = Lat., *sola*. As Virgil, of Cassandra, "*sola* canebat," "was the only person wont to sing [the song of prophecy]:" also remark the construction of the nominative with the infinitive, the reference being to the same subject with the verb (ἐφῆσθα) that precedes.—ξυνδῆσαι, "bind together," literally, i. e., "bind hand-and-foot."—ἤθελον: see ver. 112, note.

Ἄλλὰ σὺ τὸν γ' ἐλθοῦσα, κ.τ.λ., "Ay, but thou, O goddess, didst swiftly go, and from his chains by stealth didst soon rescue that (god)." See notes on ver. 60 and 32, and mark besides the force of ὑπό in ὑπελύσας, = Lat. *sub*, "by stealth." (Often it has, like Lat. *sub*,

the force of "by degrees," "gently," in composition with verbs.—*μακρὸν* "Ὀλυμπον," "far-stretching Olympus."

408—412. *καλέουσι θεοί*: the appellation given by the gods is the more ancient; that "by men," in Homer, is the one current at his own time.—*πατὴρς οὖ*, "than his own father," i. e., Neptune.—*κῦδος*, "glory" (generally *in war*): the Attic form *κῦδει*, dat. sing.

*δέδδεισαν*, "felt a secret dread of:" compare note on ver. 400.

*οὐδέ* (absolute) *τ' ἔδησαν*, "and they bound him not."

*γούρων* = *γονάτων* Attic (genitive of the part touched).—*αἱ κέν ποτ*, "if haply in any way" (and *would that it may be so*; see note on ver. 66).—*ἀρήξει* (aor. i.), "to give instant aid to."—*ἔλσαι*, "press hard" (properly "to roll tightly up;" see, however, Buttman's *Lexilogus* on this word.—*ἐπαύρωνται βασιλῆος*, "may enjoy their king" (there is an ellipsis of *ἀπὸ*, *ironical*, = prose form *ἀπολαύειν*: so also Latin *frui aliquo*, and in French *jouer de quelqu'un*, and in English sometimes we say (ironically) "we wish him joy of."—*ἦν ἑτην*, "his own ruinous infatuation." The term *ἑτη* (personified in *Iliad* T. 21) denotes judicial blindness, plunging the victim into sin and misery. In good Attic prose it is represented by *ἀρά* and *ἐρινός*.—*ἔτ' ἄριστον*: see note on ver. 244.

414—423. *ἄντι*: see note on ver. 149.—*τί νό*, "why, indeed," = Lat. *quidnam*.—*αἰνᾷ* = *αἰνῶς*, synonymous with *κακῇ αἰσῇ* at ver. 418.—*αἶψ' ὄφελος ἦσθαι*, "O that you were sitting" (but *are not*): this formula expresses a *useless wish*.—*μυνησθᾷ περ*: see note on ver. 252.—*πᾶντων*: see note on ver. 287.—*ἔπλεο*, for *ἐπέλου*: see on ver. 284.—*τῷ*, explained by the Scholiast as = *διὸ δῆ*.—*τοὶ ἐρέουσα*, dative of advantage.—*εἰμ' αὐτῇ*, "I will go *in person*:" so *ipse* in Latin.—*αἱ κε πύθηται*, "if perchance he may be won over" (and *would that he may*): see on ver. 66.—*ἀλλὰ σὸ μῆνι*, "do you, I pray, cherish your rancour against:" see on ver. 32.—*πάμπαν*, Epic = Attic *πάνν* or *παντελῶς*.—"Ὀλυμπον ἀγάννιφον," "snowy Olympus." Hesiod gives it the attribute *νιφέεις*, as its summit was covered with snow during the greater part of the year: the most frequent epithet in Homer for this mountain is *μακρός*, from the wide extent of its summit, which is a bare light-coloured rock. It is now called by the surrounding inhabitants, *Εὔλυμπο*, i. e., *Ἐλυμπος*, an ancient (Æolic) dialectic form, as *Ἐρχομενός* for *Ὀρχομενός*. Dodwell, Leake, and others have given its height as six or seven thousand feet: it is now ascertained to be 9754 feet. (Dr. W. Smith's *Dict. of Geogr.*)

*ἐς Ὀκεανὸν μετ' ἀμόμονας Αἰθιοπῆας*. The Southern Ocean is here meant, by whose western extremity lived the Æthiopians. Homer conceived the Ocean to be a river (*ποταμός*, Milton's "Ocean-Stream,") running round the earth's disk; he called it *ἀψόρροος*, as it thus flowed round and back into itself. For the force of *ἐς* and *μετὰ* with verbs of motion see on ver. 222.

*Αἰθιοπῆας*. See *Odyss.* i. 22, *Herod.* ii. 23, also *Herod.* iii. 20. The word is Semitic and purely indigenous: to this day they call themselves "Itiopjawan," which the Greeks assimilated to *Αἰθιοψ*, and then assumed the derivative ("sun-burnt") *αἰθω*, *ἔψ*. The high civilisation of Æthiopia is attested by historians, and confirmed by monuments: whether religion and the arts ascended the Nile to Æthiopia, or descended to Egypt, is yet uncertain: we know, how-

ever, that the Ethiopian government was even more sacerdotal than the Egyptian, and that the morals and manners of the people deserved in a great degree the distinction of "blameless."

424—434. *χθις* *ἐβη*, adjective, for adverb *χθές*; Lat. *heri*, Saxon *yester*(day). — *δωδεκάτη*, supply *ἡμέρα*. — *ποτὶ χαλκοβατὲς δῶ* = *πρὸς καλκοβατὲς δῶμα*, "to the mansion paved with bronze" (which was a compound of brass and tin. The ancients knew little or nothing of brass, which is a compound of copper and zinc).

So Spenser (Faerie Queene),

"To Jove's high hous through heaven's *brass-paved* way."

*γυνάσσομαι*, "will embrace his knees" (compare in Shakspeare the verbs "to lip," "to knee," &c.) — *ὅτω πείσσεσθαι*: see on line 78. — *ἔρα*, "just so:" see on ver. 96.

*ἔλπι' αὐτοῦ*, elliptical: in full it would be *ἐπ' αὐτοῦ τοῦ τόπου*, "on the very spot." — *ἐὺζώνοιο γυναικός*, supply *ἐνεκα*. — *τήν βα*, "just that one:" see on ver. 96. — *ὅτε δὴ*, "exactly when:" see on ver. 295. — *λιμένος*, "the inner part of the harbour;" and so taking in the *δρμος* (ver. 435), which is the "mooring-place" for the vessel. — *ιστία μὲν στείλαντο*, *vela contraxerunt*, "they furled their sails." — *ιστοδόκη*, "a mast-hold," a piece of wood standing up from the stern, on which the mast rested when let down. — *προτόνοισιν ὑφέντες καρπαλίμως*, "lowering (it) by the forestays at a tearing pace:" see note on v. 350. — *προέρεσαν ἐρετμοῖς*, "rowed (it) forward with their oars." Baümlein has rightly given here *προέρεσαν*, following Spitzner and others, and not the ordinary reading *προέρυσσαν*; from *προερύειν*, which means to *drag* forward (see ver. 308), and not to *row* forward.

436—439. In the lines commencing with *ἐκ δ'* Newman has ably rendered the form and spirit of the original:

"Then out they tossed the mooring-stones, and bound to them the stern-ropes,

And out themselves did disembark upon the rough sea-margin,

And out they brought the hecatomb for arrowy Apollo,

And out from that sea-coursing ship Chryseis last descended."

*ἐνός*, "sleepers," i.e., large stones used as anchors in the heroic times. We first read of anchors in Pindar. — *πρυμνήσια*, supply *σχωρία*, = *retinacula navis*. — *βῆσαν*, transitive; see on ver. 144. — *πολύστονα κήδεα*, "woes that cause many groans" (*κήδος*, properly *grief for the dead*). — *ἐξέης* = *ἐξῆς*, *ordine*, Lat. — *ἔστησαν*, "they placed at once." The first future and first aorist are *transitive*; perfect, pluperfect, and second aorist are *neuter*. — *ἐδμητον περὶ βωμὸν*, "around the *stone-built* altar," as opp. to the *loose turf* altar. — *χερνίψαντο*, "they washed their hands in lustral water;" a ceremony common to Jews and Greeks: compare, too, Livy's story of the Sabine who came to sacrifice his ox in the Capitol. — *ὀλοχότας*, Lat. *mola salsa*. Büttman connects *ὀλαί* with *mola*; the former from *ἀλέω*, "to grind," and the latter from *molere*, "to grind." — *ἀνέλουτο* = "held up aloft" over the victim's head, while the sacrificial prayer was being uttered. — *μεγδλ' εἶχετο*, "prayed aloud," adjective for adverb.

451—462. *κλυθεῖ μιν*: see ver. 37, &c.

ἤμην δὴ, "as well before this," followed by ἡδέ, "so also," Lat. *et . . . et*.—μέγα, "greatly," adjective for adverb.

ἴψαο, "thou hast crushed," aor. 1. from ἵπτομαι, which is from ἵπας, the piece of wood in a mousetrap that falls and catches the mouse. Pindar calls Ætna ἵπας ἀνεμέσσσα, = "the wind-swept weight that holds (Typhæus) down."

ἤδη νῦν ἔμυνον, "now, even now, without delay ward off." Notice that the aorist is strengthened by the particles, to exclude all possibility of delay.—προβάλλοντο, "cast forward" on the head of the victim.—αἰέρουσαν, "they drew back" the neck, so as to turn the throat upward. When the sacrifice was to be offered to the Olympic gods (Dī Superi) the head of the victim was drawn backwards, i.e., *heavenwards*; when to the infernal gods (Dī Inferi), to Hades, or to the dead, it was drawn downwards, i.e., *earthwards*.—ἔσφαξαν, "cut their throats" (always of cattle in Homer).—μηρούς: see note on ver. 40.—δίπτυχα ποιήσαντες, "having made it double;" supply κνίσην, i.e., having placed upon them double pieces of fat, to hasten the burning.—ἐπ' αὐτῶν δ' ὠμοθέτησαν, "and placed upon them raw pieces" taken from *all* the limbs of the victim, to indicate symbolically that the victim was *entirely* sacrificed to the gods (see Hesiod, Theog. 535).

463—469. Observe the change from the aorists to the imperfects καίε, λείβε, ἔχεν, where continuous action is to be expressed.—πεμπάβλα: with these they held down the entrails (σπλάγχνα), the fall of which from the altar was regarded as inauspicious.

ἐπεὶ κατὰ μῆρ' ἐκάη, "when the thigh bones were *completely* consumed" (κατὰ adverbial).—ἐπάσαντο (with the *a* short), "they tasted," from πατέομαι; but ἐπάσαντο (with a long), "they acquired," from πάομαι.—ἀμφ' ὀβελοῖσιν, "round about with spits" (adverbial), i.e., "through and through with spits."—μιστυλλον, Virgil's *in frusta secant*.—ἐρύσαντό τε, "and drew it off for themselves" (Middle voice).—οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔσσης, "and their appetite lacked in nothing the fairly portioned banquet," i.e., all had an equal share of the banquet (Voss). The custom of dividing equal portions out to the guests is recognised in Genesis, when Joseph set before Benjamin a mess five times as large as those of his other brethren: thus we infer that their shares were equally apportioned.—οὐδέ, absolute, "and not."—ἐδεύετο, "want for itself" (Middle voice).—δαιτὸς ἔσσης, = "equally shared banquet," used only of *sacrificial* feasts, and those given to *strangers*, for on *ordinary* occasions the greatest men had the best share.—ἐξ = "away," adverbial.—ἔρον ἔντο (Middle), "dismissed from themselves the desire."

470—478. κούροι = Attic, κόροι, Lat. *pueri*, "servants:" in Ireland nothing is more common than the use of the term "boy" for "servant boy" among all classes.—κρητῆρας, "mixing cups" (from κεράννυμι, to mix), opposed to δεπέσσειν (v. 471): in these the wine was mixed with water, and served to the guests in *drinking-cups*, δέπα (see line 471). The ancients very seldom drank their wine pure.—ἐπεστέψαντο ποτοῖο, "filled them brimming high with drink." This is Büttman's explanation: the custom of adorning cups with a garland is of a later age; notice also that we have ποτοῖο in the genitive, the regular case after verbs of filling, and further that Aristotle tells us, τὸ δὲ στέφειν πλήρωσιν τινα σημαίνει. Virgil incorrectly renders it, "Crateras magnos statuunt, et vina coronant," "encircle with garlands," which he more



fully expresses in *Æn.* iii. 525, "*magnum cratera coronâ Induit, implevitque mero.*"—ἐπαρξάμενοι δεπέσσειν, "beginning with the cups, again," i.e., handing them round again from left to right in honour of the gods (Liddell and Scott); "presenting the cups with a gesture of oblation," i.e., raising the cup a little towards heaven before placing it in the hands of the guest" (Dübner); "after fit *initial* cups," Newman, who follows Büttman's explanation, making ἀρχεσθαι = "to offer the *initiatory* sacrifice," and the ἐπί in ἐπαρχεσθαι = "the *handing* to each guest" by the cup-bearer, i.e., giving a part of the *initiatory* libation to each guest in cups.

πανημέριοι, adjective for adverb: compare in ver. 497, ἡερίη.—παίθονα = Attic, παῖνα: in Homer "a song of joyous thanksgiving," or "a propitiatory hymn:" its meaning of "battle-cry" is post-Homeric.—μέλποντες ἐκδέργον, "celebrating in song and dance the far-averter."—ἦμος, "when" (but ἡμὺς, "our"), Epic = Attic ὅτε, as τῆμος = Attic τότε; both connected with ἡμαρ.—κοιμήσαντο, middle = "lay down to their sleep."—δὴ τότε: see on ver. 295.—ἡριγένεια, "daughter of the morn" (passively), or "mother of the morn" (actively), from ἡρι, "early," and γένω, "to produce."—ροδοδάκτυλος Ἥως, either from the *roseate* rays which herald the morning, or after the conception of an "eastern lady," whose fingers are dyed red with henna.—ἀνάγοντο, "sailed up" (the main ocean), i.e., put out to sea from the harbour, opp. to κατάγεσθαι, "sailing down" from the main ocean to the harbour.

479—494. ἴκμενον, "fair," "smooth," from ἰκμὺς, "moisture;" but ἴκμενον, Lat. *sequens, secundus*, "fair-blowing," "favourable," from ἰκνεόμαι.—οὐδρον, "a fair breeze" (literally, "a tail-wind," from οὐρά). Compare Burns's "Wi' wind and tide fair i' your tail."—στείρη, "the keel," properly the *stout* beam of it, "the cut-water."—κῦμα πορφύρεον, "the purple billow." So Virgil, "*purpureum mare*:" and Byron, "where the *purple* of ocean is deepest in dye."—διαπρήσσουσα κέλευθον, Lat., *conficiens iter*.

ἐπ' ἡπείροιο ἔρυσσαν ὑψοῦ ἐπὶ ψαμάθοις, "they hauled (it) to the shore, high on the sands." Ἐπὶ here takes the genitive, denoting motion towards, just as we say, "upon a point;" afterwards we have it with a dative (ἐπὶ ψαμάθοις) as this is the *permanent resting* place of the ship.—αὐτὰρ ὁ μῆνιε, "on the other hand that (one, i.e., Achilles) continued to cherish his rancour:" (αὐτὰρ = Lat. *at*. ὁ is demonstrative, and μῆνιε imperfect)—πωλίσκετο, the Epic *iterative* imperfect = ἐπωλεῖτο, "went frequently." The Ionic and occasionally the Tragic writers use this Epic iterative form of the imperfect and aorist, εσκον, εσκες, εσκε, and in the passive and middle εσκόμην, έσκου, έσκετο, to indicate an action often repeated. The Latins expressed this generally by a change from the third to the first conjugation, *cano, canto; curo, curo; ago, agito, &c.*—φθινύθεσκε... ποθέεσκε: see preceding note.—φίλον κῆρ = "his heart," the accusative of nearer definition. φίλον is here possessive: so also the lower classes of England and Ireland often use the word "dear" in this sense. the intermediate notion of "being accustomed to," so common to the verb, is no doubt the connecting link between the notion of "affection" and the notion of "possession."—ποθέεσκε, "he kept yearning for," not because he longed to distinguish himself, but, as he said before, that he might see the

Greeks slaughtered under the hands of "the hero-killing Hector."—*καὶ τότε*, "even then." *καὶ* before *τότε* is generally *emphatic*, not *conjunctive*, in Homer—*ἐκ τοῦτο* = *ἐκ τοῦ χρόνου*, "from *that* time" (elliptic).—*ὅτε δὲ*, "exactly when," answering to *τότε δὲ* (following verse) = "exactly then;" see on ver. 295.

495—505. *ἦρχε* = *ἡγεῖτο*, "led the way;" Lat., *viam præivit*.—*ἀνεδύσето κύμα θαλάσσης*, "came up unto the billow of the sea," i. e., up to the surface of the sea: "*from the billow*" would require a genitive, *κύματος*, as in ver. 359 we have *ἀνέδυ πολιῆς ἁλός*.—*ἡερίη*, adjective for adverb = *ἦρι*, "early in the morning," (so Virgil, "*Æneas se matutinus agebat*," *Æn.* viii. 465, for *mane*;) but, according to Nägelsbach, "in the *mist* of the morning."

*οὐρανὸν Οὐλυμπόντε*, (she ascended first) "the sky" and next the summit of the great "Olympus" which pierces the sky and rises far upwards into the regions of celestial light (See "Olympus," in Dr. Smith's Dict. of Geography).

*ἀκροτάτῃ κορυφῇ*, κ.τ.λ., (local dative), "upon the highest crown of *many-necked* Olympus." It is remarkable that no natural object has been more frequently invested with the language and metaphor of personification than mountains, in Greek, Latin, and English poetry, and even in prose. In Homer we have, as here, "the neck" (*δείρας*) and "crown" (*κορυφή*); elsewhere we have *κάρην* and *κάρα*, "the head."—*λοφός* = Lat. *dorsum*.—*κνημός* ("ἰδὲς κνημοί," "the thighs of *Ida*"), the parts above the lowest part of the mountain, while we have *ποῦς* and *πρόπους* for the lower and lowest parts. The Homeric *ὄφρη* = Attic *ὄφρυς*, "the overhanging brow of the mountain." In other authors we have also *ῥῶτα* = "back ridges," and *ἀύχην* = "fauces," "narrow mountain neck," or "narrow pass in a mountain." In Latin we have *supercilium*, brow; *vertex*, crown; *collis*, rising neck (from *collum*); *latera*, ribs or flanks; *dorsum*, back (ridge); *humeri*, shoulders; and *caput*, the summit. Virgil has *mentum*, the chin, and *brachia*, the arms. In English, in addition to the above mentioned, we have "breast," forehead, "arm," "bosom," lap." For the "foot" of the mountain the Romans used *radix*, not *pes*. According to Hesiod (*Theog.* 129), the mountains were children of *Gaia*. On the *lucus a non lucendo* principle, we should have *mons a non movendo*.—*ὅπως*, probably from *ὄρνυμι*, "anything rising."—*σκαίῃ*, *δεξιτερῇ*, understand *χειρὶ* with each.—*λάβε γούνων*, "took him by the knees:" we must not conceive that in the Homeric phrases *λαβεῖν τινα γούνων*, *ἤπτεσθαι γούνων*, *ἤπτεσθαι τινα γενέλου*, the genitive signifies *merely* the part of the person touched; *γούνων* here does not mean "the knee" as a special part of the whole man, but *some part or parts* of the knee, from which the touching object hangs or depends (Jelf's Greek Grammar).—*ὅπ' ἀνθερείωνος ἐλοῦσα*, "at once, seizing his chin, underneath:" *ὅπ* is adverbial.—*εἴ ποτε δὲ*="if ever before this time."

505—517. *ἀτὰρ μιν νυν γε ἔναξ*, κ.τ.λ., "ay, for now Agamemnon, monarch of heroes, has dishonoured him." Here *ἀτὰρ*, "for," as in Latin *autem* has the force of *enim*: for *γε*, see on ver. 60.—*ἀλλὰ σὺ πέρ μιν τῖσον*, "do thou, I pray, at once honour him in an exceeding degree:" see on ver. 18, 82, 252; and for *τῖσον*, from *τίω*, not *τίνω*, see on ver. 42.—*ὅφρ' ἂν τίσωσιν*, "until they shall have honoured," 1 aor. subj. = Latin *futurum exactum*, expressing something that will

be completed at some future time.—*ἀφέλλωσί τέ ἐ τιμήν*. Compare the Latin phrase *augere aliquem honore*.—*ὣς ἤψατο γούνων*, κ.τ.λ., “as she touched his knees, so (ὥς) she held herself to them, having grown unto them” as it were. *ἄπτεσθαι*, “to handle” (with the collateral notion of modifying the object) = Latin *contrectare*, French *manier*; but *θιγγάνειν* = “to touch” merely, (without any collateral notion) = Lat. *tango*, French *toucher*.—*ὑπόσχεο καὶ κατάνευσον*: for the force of the aorists here see on ver. 18.—*τοὶ ἔπι* = *σοὶ ἔπεισι* (but *ἐπί* = upon).

518—530. *λοῖγια ἔργα*, supply *ἔσσεται*, from line 578.—*δὲ τ' ἐμ' ἐχθοδοῖσαι ἐφήσεις Ἥρη*, “since you will set me on to an immediate quarrel with Hera:” for *ἐχθοδοῖσαι* see Buttman's *Lexilogus*.—*καὶ αὐτως*, “even as it is,” i. e. without a cause.—*ἀπόστιχε αἰθῆς, μὴ νοήση*, “at once hasten back, lest she at once perceive” (aorists; see on ver. 18).—*ἐμοὶ μελήσεται* = Attic *ἐμοὶ μελήσει*, Lat. *mihi curae erit*.—*ὕψρα τέλεισσω*, aor. subj. = Lat. *futurum exactum*, “until I shall have accomplished it.”—*εἰ δ' ἄγε*, an ellipsis of the protasis: in full it is, *εἰ βούλει, ἄγε*, “if you wish, at once:” for *ἄγε* see on ver. 141.—*ἐμέθεν*, poetical, = *ἐμοῦ*.—*τοῦτο γὰρ ἐξ ἐμέθεν γε*, “ay, for this from me among the deathless (gods) is the greatest sanction.”—*ἐμόν* = *τὸ ἐμόν*, “that which proceeds from me.” Some would supply *τέκμων*.

528—530. These lines were quoted by the celebrated sculptor Pheidias when asked by Pansenas what model he followed in the conception of his statue of Olympian Zeus, which was esteemed the masterpiece in the whole range of Greek Art. Virgil has imitated these lines in his *Aeneid*:

“Annuit, et nutu totum tremefecit Olympum;” and Milton, in *Paradise Lost*, iii. 185—187,

“Thus, while God spake, ambrosial fragrance filled  
All heaven, and in the blessed spirits elect  
Sense of new joy ineffable diffused.”

*ἀμβρόσια καῖραι*, “tresses divinely beautiful,” Liddell and Scott, or “tresses anointed with ambrosia.” See *Dict. Antiq.* (Dr. Smith's) art. *Ambrosia*.

531—539. *διέτμαγαν* = *διετμήθησαν*, aor. 2 of *ἐπιτομήν* = Attic *διατέμνω*, “cut asunder,” “separate”—*σφοῦ πατρὸς ἐναντίον*, “in the presence of their father” (*σφοῦ* = *σφετέρου*).—*ἀργυροπέξα*. In Milton's *Comus* we have the epithet “tinsel-slipped” applied to Thetis “tinsel” being used in its old and derivative sense of “sparkling,” from *scintilla* and not in its degenerate and modern sense. It is drawn from the sparkle of the waves under moonlight or sunlight. See *Trench's English Past and Present*. Part i.

539—551. *κερτομίοισι*, supply *ἔπεισι*, “heart-cutting words.”

*τοὶ συμπράσσαςτο βουλὰς*, “has been just now concerting plans with these:” mark the force of the aorist.—*φρονέοντα δικαζέμεν*, = “think and resolve upon.” Notice the accusative of the participle, where we would expect the dative agreeing with *τοὶ* preceding; a common Attic construction.—*καὶ λίην σε πάρος, γ'*, “ay, this long time past:” see on ver. 601.—*πρόφρων τέτληκας*, “graciously deign,” adjective for adverb.—*δὲν δέ κ' ἐγὼν ἀπάνευθε*, supply *μῦθον*, the accusative of the cognate notion.—*βοῶπις Ἥρη*, “Hera of the full round eye,” or “Hera full-featured.” It is better to understand the character expressed by the

epithet *βοῶπις* to be that of the *whole countenance*, an expression of open and imposing majesty; and accordingly in praise of Polycleitus' statue of Hera formed after this conception Martial says,

"*Ore nitet tanto, quanto superâsset in Ida  
Judice convictas non dubitante Deas.*"

ποιον τὸν μῦθον εἶπες, "what kind of word is this thou hast just uttered;" more fully ποιον εἶπες τοῦτον τὸν μῦθον.

556—568. *ἡρῆ γὰρ σοί γε παρέζετο*, "ay—for at early dawn she sat herself down beside thee."—*μή σε παρείπρ*, "lest she has talked thee over" (from what is right to what is wrong); generally in a bad sense.—*αἰὲ μὲν ὄτεαι*, "thou art ever fancying:" middle; see on ver. 81.—*δαιμονίη*, "most noble." The notion of being influenced by a *δαίμων*, and so "whimsical," is post-Homeric. Newman translates, "O self-possessed wight."—*ἀπὸ θυμοῦ ἔσσαι*, "thou shalt be an alien from my heart."—*ἀλλ' ἀέκουσα κάθησο*: see on ver. 32.—*ἄσσον ἰόνθ'*, supply *ἐμέ* (referring to Zeus) = *ἐμὲ ὄλεθρον φέροντα*.

570—584. *οὐρανίωες* = Lat. *caelites* (always in plural).—*ἐπὶ ἤρα φέρων*, "gratifying" (*ἤρα*, subst. in the accusative case from *ἦρ* = *χάρις*), Attic *χαριζόμενος* (see Buttman's *Lexilogus*).—*κολφὸν ἐλαύνετον* = "ye two prolong this brawling:" the Scholiast derives the word from *κολοῖς*, "a jackdaw."—*ἦδος*, Attic *ἡδονή*; akin to Hebrew *eden*, "delight."—*ἀλλὰ σὺ τὸν γε, κ.τ.λ.* = "ay, but do thou, I pray, fasten upon that one with gentle words" (the infinitive for the imperative; see also notes on ver. 32 and 62).

*δέκας ἀμφικύπελλον*, "a chalice with a cup at both ends." Newman says "a goblet doubly hollow."—*τεταγών*, "having caught" (= Attic *λαβών*); akin to *tango* Lat. See Büttman.

593—610. *κάππεσον* = *κατέπεσον*.—*Σύντιες*, the aboriginal inhabitants of Lemnos, a piratical people of Thracian origin; see especially book ii. note on ver. 720.—*κομίσαντο*; "raised up and took care of among themselves" (middle voice).—*ἐνδέξια*, "from left to right."—*κύπελλον*, "the small cup:" the word is akin to Greek *κύμβα*, Engl. *cup*, Lat. *cupa*, and Germ. *kübel*.—*οἶνοχόει νέκταρ*: see note on ver. 65. Nectar was the drink of the gods, as ambrosia was their food.—*πρόπαν ἡμαρ*, "all day long;" literally, "all day forward."

*φόρμιγγος*: the same instrument as the *κίθαρις*, as is shown by the expressions *φόρμιγγι κιθαρίζειν* and *κίθαρι φορμίζειν* (Odys. i. 153). It was the oldest stringed instrument of the Greeks, portable (*φέρω*), and often adorned with gold and ivory (*περικαλλές*).—*φῶς ἡέλιος* = Attic *φῶς ἡλίου*: as a very general rule, *φῶς* = "light of the sun, or light by day;" *φέγγος* = "light of the moon, or light by night."

*κακκείοντες* Epic = *κατακείοντες*, desiderative form of *κατάκειμαι*, "wishing to lie down."—*ἀμφιγυῖαις* = "lame in both (limbs) feet." Newman makes it "doubly dextrous," which is much more in keeping with *πραπίδεσσι* = old English "wit" (i. e. skill), than the former version.

*καθεῖδ'* = "lay down to repose." The commencement of the second book shows us that he *did not sleep*.

## BOOK 2.

**INTRODUCTION.**—This book of the Iliad is especially valuable as a transcript of the form of government in early Greece. The Homeric king (*βασιλεύς*) is the representative on earth of Zeus, from whom he derived lineage, the ordinances of rule, and protection. His office was hereditary, and was modified by the force of personal character. The earliest kings united the functions of king, judge, general, and priest, and received presents from their subjects like the old German, Persian, and mediæval monarchs of Europe. The king was assisted in his administration of government by the *Boulê* (*βουλή*), the council or senate of chiefs, who were called *βασίλεις*, as being connected with the royal blood, the degrees of this connection being expressed by the terms *βασιλεύτερος*, *βασιλεύτατος* (see Iliad ix. 69). The *βασιλεύς* of these *βασίλεις*, the supreme king, *ἄναξ*, was *βουλευφόρος*, that is, "the presiding chief of the council." The king presided also over the Agora (*ἀγορά*), or the general assembly of freemen, as the Agorete (*ἀγορητής*), and here he displayed his *eloquence*, as he displayed his wisdom in the *Boulê*, and his valour in the battle-field.

It was in the Agora that the king administered *justice*, and also declared his wishes to the assembled freemen, whose duty was to listen and obey. Homer regarded the existence of an Agora and *Boulê* as tests of civilisation, as we learn from the Odyssey. In these institutions we find the germs of the constitutional government of the historical period." The Agora was the originating cause of the Ecclesia, and the *Boulê* of the Gerousia. For the will of the sovereign and his *θέμistes* was substituted in the historical times *written law*, which was the standard of all actions. Homer knew nothing of the appropriate Greek term for *written* human law, *νόμος*, he recognises only *θέμistes* ("the holy ordinances"), which were received by the king from Zeus. (The term is derived from *τίθημι*, and evidently akin to *θεσμός* and *τεθμός*.) In Homer, *λαοί*, "the common soldiers," who are freemen; *θῆτες*, "poor freemen," generally employed on the land as "hired labourers;" *δμῶες*, "slaves taken in war."

**THE ARGUMENT.**—Zeus sends the Dream-God to Agamemnon, in consequence of which he re-assembles the army. The *Boulê* is held, and then the Agora, and Thersites is punished for his insulting language. The Catalogue of the Grecian and Trojan forces.

1—10. *ἄλλοι μὲν ῥα*, "others, be they who they may," or, as some take it, = *οἱ ἄλλοι* = *ceteri* Lat., "all the others."

*ἵπποκορυσταί*, "furnished with horses," i.e., noble warriors, as opposed to the common soldiers.—*νῆδυμος ὕπνος*, not = "sweet sleep," but "deep sleep" (from *νη*, "not," and *ἐκδυτος*, from which one does not rise).—*ὥς τιμήσει*, *δέλσαι*, "how he might quickly honour . . . quickly destroy" (see on bk. i. ver. 18); others read *τιμήσῃ*, *δέλσῃ*, against the general rule, that requires the dependent verb to be in the *optative* mood if the principal verb is a past tense (as here with

μερμήριζε), but the subjunctive mood when the principal verb is present either in form or sense.

οἶλον "Ονειρον, "the palpable Dream-God:" not a mere dream, as some take it to be; for we find the term θεῖος applied to him in ver. 22 (where he is represented as taking the appearance of Nestor), a term which Homer most frequently uses of persons; as of Hercules, Ulysses, kings, heralds, &c. οἶλος, not = ὀλοός, "destructive," but = ὅλος, "whole," much like Virgil's *manifestus*, and the Attic and Epic ἐναργής, "palpable."—ἐπεα πτερόεντα προσηύδα, "he addressed winged words." So Byron, *Bride of Abydos*,

"as through her ears  
Those winged words like arrows fled."

βᾶσκ' ἴθι, "speed thee away" = "Virgil's *vade*, age.—The Dream-God here sent to Agamemnon reminds us of the dream sent by the gods to cheat Xerxes into his contemplated project of invading Greece, while, in the Catalogue of ships further on, we find another parallel to the seventh book of Herodotus, which, besides the dream of Xerxes, gives us a full catalogue of the nations and distinguished men embodied in the Persian army. With Herodotus, however, the dream was a "thing," and therefore he uses *ὄνειρον* in the neuter; with Homer it is a person, and therefore we find it in the masculine with him. See Grote, vol. v. pp. 7, 8, and 13.—καρηκομόωντας, "the streaming-haired," (Newman) as a mark of distinction from the Abantes, who were only *σπιθεν κομόωντες*.—κεν ἔλοι, "might perchance take." This saving clause prevents Zeus being committed to an absolute falsehood.

14—24. ἀμφὶς φράζονται, "think differently;" middle voice: compare φημί and its middle force of "speaking with oneself," and so "thinking" (bk. i. v. 361).—ἐπέγναμψεν, "inflexit," Virgil, *Æn.* iv. 22.

βῆ δ' ἄρ' Ὀνειρος, "the Dream-God went straightway:" ἄρα has with verbs, as here, a temporal force. There is a striking resemblance between the Dream-God and the lying spirit permitted by the Almighty to lure on Ahab to his destruction: see 1 Kings xxii. 20.—ἀμβροσίος ὕπνος, "sleep, the gift of Heaven:" ἀμβ. is a lengthened form of ἄμβροτος, "immortal," and so "divine," applied by Homer to "sleep" and "night," gifts of the gods. Virgil has *dono Divum* as an attribute of sleep, and Shelley often has "divine sleep." So Milton, *Paradise Lost*,

"And when we seek, as now, thy gift of sleep."

Milton.

στῆ δ' ἄρ: see note supra on βῆ δ' ἄρ; and compare Milton,

"When suddenly stood at my head a dream."

γερόντων, Scholiast ἐντίμων, of the chieftain princes who made up the senate = to the post-Homeric *πρεσβύτεροι*, which expresses *dignity* rather than *age*—δαῖφρονος, generally "of warrior-soul" in the *Ilíad*, but "of wily soul" in the *Odyssey* (from δαῖς, "war," in first meaning, and from δαῖναι, "to know," in the second).—Ὅδ' ἤδη παννυχεῖν κ.τ.λ.: so Æschylus considers it the duty of a king. βλέφαρα μὴ κοιμῶν ὕπνῳ, Seven before Thebes, line 8.

25—35. ἐπιτετράφεται, Epic = ἐπιτετραμμένοι εἰσι.—ξύνες δῶκα: see on

bk. i. ver. 18.—ἀλλὰ σὺ ἔχε: see on bk. i. ver. 32.—μήδε λήθη, “and let not forgetfulness;” *μήδε* being absolute.—εὖτ’ ἂν = *εἴταν* Attic.—ἀντή = Attic ἀντή, Scholiast καταλίπη, “released.”—μελίφρων ὄπνος = “sleep, that is honey to the soul,” i.e., sweet, balmy. So Young, Night Thoughts,

“Tired Nature’s sweet restorer, balmy sleep.”

ὡς ἄρα = “just so:” see on bk. i. ver. 96.—ἐλπ’ αὐτοῦ; for this ellipsis see on bk. i. ver. 428.—ἃ ῥα = Attic ἅπερ, “just the things which.”—οὐ τελέεσθαι ἔμελλον. Homer does not observe the rule which requires a singular verb to be joined with a plural subject, when things, not persons, are spoken of. See *Odyssey*, bk. ii. 156.

35—50. φῆ γὰρ δ’ γ’, “ay, for he said” (within his soul, i.e., thought): see notes on bk. i. v. 60 and 361.—διὰ κρατερὰς ὕμιννας = “throughout the sturdy conflicts” (*διὰ* with the accus. is local = Lat. *per*. *ὕμιννας*, purely Epic).—θεῖη ὁμῶς = θεοῦ αὐδῆ: always used in Homer of the expression of the will of the gods, by omens, dreams, &c. See *Od.* iii. 215.

μιν ἀμφέχυτ’, “streamed around him,” i.e., echoed in his ears.—ἔνδυνε χιτῶνα, “got into his woollen shirt:” we say, “put on.”—φᾶρος, “mantle (without sleeves).”—ἔδησατο (middle), “bound upon” (his feet).—βόλετο ἔϊφος (middle), “flung his sword,” i.e., the belt, *τελαμών*, to which it was attached.—ἔβη (imperf.), “he was wont to go” = Lat. *ibat*.—σκῆπτρον πατρώιον, “the hereditary sceptre staff:” (this family sceptre of his line is traced subsequently in verses 100—108).—ἔρέουσα, Scholiast ἀπαγγελοῦσα.

50—60. βουλήν δὲ πρῶτον, κ.τ.λ., “but first (i.e., before the Agora) he held a sitting of the council of his high-souled chieftains.” Some read *βουλή δέ*, making *ἴζε* = *ἵζομαι*, “to sit” (middle), contrary to its usual sense, “to cause to sit.” Notice that the Council consists of *chieftains*, the Agora of *common* soldiers gathered to hear the commands of their chieftains; see Introduction to book ii.—*Νεστορῆν νηὶ βασιλῆος*: so Horace, *mea scripta timentis*, for *mei*.—*πυκινῇ* = “close,” i.e., shrewd.—*ἐνύκνιον* = *ἐν ὕπνῳ* (adjective for adverb, *ἐνυπνίως*).—*ἀμβροσίην νύκτα* = “night, the gift of Heaven:” see on ver. 19.—*μάλιστα δὲ Νέστορι*, “and to Nestor, more than to any one else.”—*ἀγχιστα ἐφκει*, “it bore the closest resemblance” (superlative of *ἀγχι*, “near”).

72—86. ἀλλ’ ἔγερ’, elliptical; supply *πειρώμεθα*. For *αἶ κέν πως* see note on bk. i. 66.

ἡ θέμις ἐστίν, “as ’tis right,” or = *ὥσπερ νομίζεται*, “as the custom is.”—*ἐρητύειν*, elliptical; supply *ἐθέλετε*.

ὅς ῥα = Attic *ὅσπερ*.—*ἡμαθόντος*, “abounding in sand” (the termination *-eis* = Lat. *-osus*, and denotes “abundant”).—*ἡγήτορες*, “presidents of the Agora.”—*ἔνισκε*, Epic = *εἶπεν* (from *ἐνέπω*).—*ἤρχε νέεσθαι*, “took the lead in departing.”—*ἐπανεστῆσαν*, “thereon stood up.”

87—100.—*ἤντε*, “as when,” according to Buttman = *ἦ εἶτε* = *ὥς τε*.—*πεποθήσεται* = *πεποτήνται*.—*εἰσι* = “go,” but *εἰσι* = “are” (*εἶμι* in post-Homeric Greek has a *future* sense, though a present form; here the sense is present). Here we have the first of Homer’s *similes*, which in all amount to above two hundred: many of them have been closely imitated by Virgil, as this in *Æn.* i. 434, and vi. 707. The

Homeric similes are admired for their originality, picturesqueness, variety, beauty, and for their truthfulness to external nature, from which most of them are drawn. Coleridge (Introduction to the Greek Poets) remarks on this passage, "No one who examines this simile, the hollow rock, the everlasting coming and going, the grape-like cluster (*βοτρυδόν*), the spring flowers, and the mode of flight and motion, can doubt the poet's full sense of picturesqueness of these minute parts of a common sylvan image. Is either of Virgil's parallelisms to be compared to it? To me the Greek seems, in the strictest sense of the word, the most picturesque: it in itself *creates a picture*, and does not, as the Latin does, contain matter for painting, that is, description alone."—*νέον ἐρχομένων* = "coming forth afresh," i.e. in fresh numbers.—*βοτρυδόν*: Virg. Geo. iv. 557, "*lentis uvam demittere ramis*."—*ἐπ' ἄνθεσιν*, not "in the direction of the flowers," as Kühner takes it, but "upon or among the flowers," which is more natural, and more in accordance with Virgil's imitation, *per florea rura*, and *floribus insidunt variis*. So Milton, Par. Lost, i. 771, "Among fresh dews and flowers, Fly to and fro."—*ἐστιχώωντο*, "*kept marching in rows*" (the force of the imperfect).—*ῥσσα δέδει*, *fama flagrat*, "a rumour was kindled."—*τετρήχει*, Epic = *ἐτετρήχει*, from *ταράσσω* (see Büttman).—*στεναχίζετο*, "uttered many a groan" (frequentative of *στενάχω*).—*ἐρήτυον*, "were striving to restrain" (the imperfect here expresses the force of the *conatus rei faciendæ*).—*σχολαί* = *σχοῶντο* (middle), "restrain themselves," "refrain from."—*σπουδῇ* = *μόγισ*, "with difficulty."—*ἐρήτυθεν δὲ, κ.τ.λ.*, "were restricted to their seats." It was the *rule* in the Agora that the *commons* (*λαοί*) should sit down while the chieftains addressed them; a *standing* Agora is always a sign of riot and confusion: see *Iliad* xviii. 246.

100—110. On this family-sceptre of the Atrids, see Grote, vol. i. p. 212.—*πολύαρνι*, "rich in rams," like *πολύβρην*, *πολυβοῦτης*, *πολύπιος*,—all terms expressive of the earliest form of wealth, consisting in cattle, before the *coinage* of money, which at Rome Servius Tullius stamped with images of cattle; hence its name *pecunia*, answering the purposes of exchange formerly served by cattle, as we see from the terms *ἄρνυμαι*, *ὀνόμαι*, and *πώλῃω*.

*διακτόρῳ ἄργειφόντῃ*, i.e., Hermes, "the guide, the slayer of Argus." *διάκτορος*, from *διάγω*; *ἀργειφοντής* = *ἀργοφονεύτης*.

*αὐτὰρ ὁ αὖτε Θυέστα*, "but that one again, Thyestes," for *Θυέστα*, the nominative. The form in *α* remained peculiar to the Æolic dialect, and the form in *ης* to the Attic and common language.—*φορῆναι*, frequentative of *φέρω*, as in Latin *gesto* of *gero*.—*Ἀργεὶ παντί*; that is, Argolis, the kingdom of Agamemnon, called sometimes Achaian Argos to distinguish it from the Pelasgian Argos in Thessaly.

110—120. *θεράπωντες Ἄρης*, "ministers of Ares." The *θεράπων* = "squire" of the middle ages, who served his knight voluntarily from honour or from affection; but *δούλος* = "bondsmen" (*δεῶ*, to bind), who is *bound*, and *must* serve. In *Il.* xvi. 244, we find Patroclus the *θεράπων* of Achilles.

*ἔτη*: see on bk. i. 412. Such verbs as *ἐνδεῖν* (as here), *πιδᾶν*, Lat. *implicare*, are often used, especially in poetry, for the irresistible workings of the Deity.—*σχέλιος*, "cruel."—*ὑπέσχετο καὶ κατένευσεν*, "promised, and confirmed his promise by a nod."—*Ἴλιον*, "the city of



Troy," especially in Homer: by *Τροία* he means "the district of Troas."—*ἐκπέρσαντ'*, i.e., *ἐκπέρσαντα*, the accusative, and not the dative: this is also the Attic construction.—*οὕτω* *πουν*, "thus, I suppose." *πουν* here modifies the assertion, like the Latin *ni fallor*.—*ὅς δ' ἦ*, "who ere this," answered by *ἦδ' ἔτι καὶ* = "and even yet too."

*αἰσχρὸν γὰρ τόδε γ'*, "for this,—ay this is disgraceful *even* for posterity to learn;" see on bk. i. 60.—*καὶ* is here *emphatic*, not connective.—*μὰψ οὕτω*, "thus to no purpose" (*οὕτω τοιόνδε* would not be Greek).—*πόλεμον πολεμίζειν*, accus. of *cognate noun*; "ever to war a war" (frequentative verb).

120—130. *εἴπερ*, "even if."—*ἔρκια ταμόντες*, "having struck a league;" a condensed expression, as in Latin *fœdus ferire* for *feriendâ hostiâ fœdus facere*; in English we say, too, "strike a bargain."—*ἀριθμηθέναι* = *ἀριθμηθῆναι*.

*Τρώας μὲν λέξασθαι*, κ.τ.λ., "to reckon up the Trojans, as many as are householders (in Troy);" i.e., the Trojan inhabitants, as opposed to the allies, or with others translate *λέξασθαι*, "to cull" (Newman), "select for ourselves," middle. The first sense of *λέγω* (like Lat. *lego*) is "to lay;" hence "to lay together," i.e., to reckon, "to lay by for oneself;" i.e., to select: its sense of "telling," "speaking," is POST-HOMERIC.—With *ἐλοιμέθα* understand *κε*.—*ἄνδρα ἕκαστον*, "each single man."—*πλέας* = *πλέονας*.

130—140. *Τρώων οἱ ναίονσι κατὰ πτόλιν*: this fully explains what is meant by *ἐφέστιοι* in ver. 125, *supra*.

*ἐπίκουροι* = Attic *σύμμαχοι* (in Attic Greek *ἐπίκουροι* are mercenary troops).—*πλάζουσι*: Scholiast, *ἀποπλανῶσι τοῦ σκοποῦ*, "make me miss my mark:" see on bk. i. 59.—*ἐθέλοντα*, "though bent on:" see on bk. i. 112.—*δὴ βεβάσας* (*ἦδη*), "have already come and gone."—*Διὸς ἐνιαυτοί*: Od.  $\Xi$  93, *δοσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκ Διὸς εἰσιν*. *ἐνιαυτός*, from *ένος*, "a year," akin to Lat. *annus*. The derivation *ἐνὶ αὐτῷ* is a silly conjecture, supported by no analogy in the language itself, and by no affinity to any other language. This word, though common to all Greek, is a favourite with the poets.

*σπάρατα λέλυνται*, plural used for the singular *metri gratiâ*, though in *σέσπη* we have the singular with the neuter plural nominative (Nägelsbach). This verse is artfully thrown in to prevent the voyage. *σπάρατα*: Pliny supposes that these cables were made of a kind of broom called "spartum," though not of the Spanish broom, which was not known in Greece until long after Homer's time.—*αἱ δέ που*: see on v. 115, *supra*.—*εἶτα* = *εἵτατα*, *ἦνται*, "are sitting."—*ποτιδέμεναι* = *προσδεγέμεναι*, "having expected, and still expecting" (us).

140—150. *πληθύν* Epic = Attic *πληθος*.—*βουλῆς ἐπάκουσαν*, "listened to the Council," i.e., been witnesses of the Council of the chiefs, held before the Agora.—*κύματα μακρά*: so Virgil, Georg. iii. 200, *longi fluctus*.—*θαλάσσης, πόντον Ἰκαρίοιο*, "the sea (i.e., the waters) of the Icarian deep:" so Virgil has *ponius maris*. Herodotus, vi. 95, calls it *Ἰκάριον πέλαγος*. This was the S.E. part of the Ægean Sea, deriving its name from the island of Icaria. The Ægean was so called from *αἰγίς*, "a squall;" its navigation was particularly dangerous, on account of its many rocks and islands, causing eddies of wind and a confused sea, and also because of the Etesian or northerly winds, that blow there with great fury. To its storms both the Greek and Latin poets often allude.

Εἰρός τε Νότος τε = "the two mild winds." Zephyrus and Boreas, which are also mentioned by Homer, were *rough*. Εἰρος (ἠῆς, the morning wind) is the south-east = Lat. *Eurus*. Νότος (*vorla*, wet wind, as it brought rain) = south-west = Lat. *Notus*.—τὰ μὲν ἔσπερ', "is wont to raise those (billows):" remark the occasional use of the aorist to denote custom.—ἐπαίξας: so Virg. *Æn.* i. 84, "venti . . . incubuere mari."—ὧς δ' ὅτε, very common in Homer with a subjunctive: in prose we should have δταν with a subjunctive to denote indefinite frequency. Ζέφυρος (see above on Εἰρος), derived from ὄσπος, "the evening gloom."—ἐπὶ τ' ἡμῖν ἀσταχέουσιν, "the deep standing corn bows to it (the blast) with its ears." Compare Milton's beautiful lines,

"As thick as when a field  
Of Ceres, ripe for harvest, waving bends  
Her bearded grove of ears, which way the wind  
Sways them."—*Paradise Lost*, iv. 980.

And also,

"Her foes shake like a field of beaten corn,  
And hang their heads with sorrow."

*Shakspeare, Henry VIII.*

150—160. ποδῶν δ' ὑπέρερχε, κ.τ.λ., "and the dust raised itself from beneath their feet, and settled itself (above them)" (both verbs are middle).—οὐρούς = ὀλκοί, "trenches," "channels," which received the keels of the galleys.—κεν δπέρμορα ἐτύχθη, "would perchance have happened contrary to fate" (the indicative is used of what is not realised; see *Od.* i. 34).—δ πόποι: see note on bk. i. 254.—Ἀτρυγῶνη, "the Unwearied" (from τρύω = τείρω), peculiarly applicable to the goddess of intellect.—οὕτω δῆ = "thus, even thus" (δῆ is here intensive, see on bk. i. 295).

160—170. νῶτα θαλάσσης. Compare Keats, of the Ocean, "down whose green back."—λίποιεν: notice the change of mood, in rapid language, from the indicative. So Virg. *Æn.* iv. 590, "Pro Jupiter, ibi Hic, ait, et nostris illuserit advena regnis?"

ἐδχωλήν, "matter for boasting." Scholiast explains by καθήκον.—κεν λίποιεν, "could they by any possibility leave." Mark the force of κεν with the optative.—Τρόιη, "the Troad" (always in Homer).—ἀλλ' ἴθι: see on bk. i. v. 32.—μηδέ ἔα, "and do not allow" (μηδέ is here absolute).—νῆας ἀμφιέλισσας, "rocking galleys," Liddell and Scott, who derive it from ἐλίσσω, "to roll," not, as some take it, "rowed on both sides."—γλαυκῶπις Ἀθήνη = "the keen-eyed Athene." The Hellenic goddess of power and wisdom: she has a purely ethical character, and is not the representative of any physical power in nature. As the divinity that invented so many things necessary and useful to civilised life, she is characterised by various epithets, expressing the keenness of her sight, or the power of her intellect, such as γλαυκῶπις, ὀπτελέτις, ὀφθαλμῆτις, ὀφθαλμικής, πολὺμητις, μηχανῆτις.

Διὶ μῆτιν ἀτάλαντον, "equal in weight as to counsel with Zeus" (ἀ connective, and ἀτάλαντον, "a balance"). Newman translates, "to Jove an equipoise in counsel," and observes, "This is more than quaint: I would not defend it as literal, if I did not believe that the Greek phrase also sounded odd to an Athenian."

170—180. ἀγχοῦ = ἀγχι, or ἐγγός.

ἐν νῆεσσι πολυκλήϊσι πεσόντες, "tumbling quickly into your many-benched galleys," i. e., rushing into them *in confusion and disorder*.—μῆδέ τ' ἐρώει = μῆδέ τι ἐρώει, "and do not at all delay." ἐρώει, to (1) flow; (2) retreat, delay. μῆδέ is here absolute.

180—190. δε ξυνέηκε, κ.τ.λ., "and that one recognised at once the utterance of the goddess who addressed (him)." Mark the force of the aorist.—βῆ δὲ θεῖν, "he proceeded to run," like βῆ δ' ἵνα *supra*.—ἀπὸ δὲ χλαῖναν βόλε, "and away his woollen cloak at once he flung;" the aorist, to denote rapidity of action.—ἐκόμισεν Epic = ἐκόμισεν = "took care of" that (τήν).

δέξατο οἱ, "received at his hands." This is an instance of what has been called *Sicula figura*. So Æsch. Choeph. 760, Ὀρέστην ἐξεδεξιμένη πατρί, and in Homer again, Il. xv. 88, Θέμωσι . . . δέκτο. Some say οἱ here is merely a *local* dative.

κίχεται, "come upon." The optative often stands, as here, without κε (ἔν) wherever indefinite frequency is implied.

ἐρητύσασκε. In Epic and Ionic Greek the *iterative* aorist and imperfect have frequently, as here, the form -σκον.

190—200. δειδίσσεσθαι, intensive form of δεδιέναι (intransitive and poetical).—ἀλλ' αὐτός τε κάθησο: see on bk. i. 32.—ἴψεται νῆας Ἀχαιῶν, "will catch and crush the sons of the Achæans:" see note on bk. i. 454. With μὴ ῥέξῃ, supply δρα, or some such word; "look to it, that he be not *after* working," i. e. take care, that he does not *soon* work (for force of the aor. see bk. i. 18).—βοῶντα, "roaring," i. e. disturbing the Agora with his cries. The Agora was a species of Wittenagemot, and in it none but the nobles (so the Saxon *Thanes*) had the right of voting, speaking, and transacting business. The people (Folk, Volk—λαοί, δῆμος) composed a *concio*, but not a *comitia*. The best comment on βοῶντα is found in the words ἄλλων μῦθον ἄκουε, verse 500.—ἐφεύροι, see note on v. 187 above.

ἐλάσασκεν, ὁμοκλήσασκε, (see above on ἐρητύσασκε) = "kept driving at," "kept upbraiding."—δῆμον = "commons." First sense is "a Deme" (as in Attica), "a country district," and hence opposed to πόλις; and as in the earliest times the common people were scattered through the country, while the chiefs held the towns, it fell into its second signification of "commons" (see Arnold's Thucyd. vol. i. Appendix 3).

200—210. ἐναρίθμος = Lat. "in numerum habitus," English "taken into account," i. e., valued: so we speak of a man being a mere "cipher."—εἰς βασιλὺς, ᾧ ἔδωκε. Homer everywhere shows himself a friend to the divine rights of kings.—ἥχῃ, "with a murmur," poetical = prose ἥχος.

210—220. αἰγιαλῷ, the *local* dative, peculiar to poetry: the prose form would be ἐν with a dative, which is occasionally found in poetry.—μουῖνος ἐκολόφα, "was the only one that kept chattering (like a daw)" (the force of the imperfect): see in illustration of Thersites' character, that of Shimei in 2 Samuel, xvi. 5.—ὅς δ' = ὅς περ, "the very man who."—ἄκοσμά τε πολλὰ τε = "many seditious things." In Greek πολλὰ, and in Latin multa, are regarded as *substantival* words and connected by conjunctions to the word. Observe also that ἄκοσμά τε πολλὰ τε (poetic) = prose form πολλὰ καὶ ἄκοσμα.

γῶν, here, as in other passages, does not denote merely knowledge,

but the *habit* of uttering many words of a seditious, senseless, character.—*αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε*, "he came too, the ugliest man beneath (the walls of) Troy;" see above on v. 110—120.—*φολκός*. The old interpretation "squint-eyed" (from *φός* and *έλκω* = "eye-twisted,") has been proved untenable by Büttman. It means "bandy-legged" = Lat. "*valgus*," and is derived from a verbal root *φέλκω*. This suits the whole description better, beginning with the lower parts and going upwards; and still more so, when we remark the contrast or division given by the poet himself in his words *αὐτὰρ* (at vero) *ὑπερθε*, before he enumerates the deformities of the uppermost parts of the person, a division which would have no meaning, if he had already dwelt on an upper deformity.—*χῶλός δ' ἕτερον πόδα*, "and lame in his *left* foot," just as *ἐτέρῃ χειρὶ* (Odyssey x. 171.) = "*left* hand," which is common also in Attic prose. The right hand and the right foot may be respectively called *the hand* and *the foot* (par excellence), while the left hand and the left foot are respectively called *the other hand*, *the other foot*. This interpretation gives more individuality to the picture.—*συνοχωκότε*, 2nd perf. participle from *συνέχω*, "contract," with Attic reduplication.—*φοξὸς ἔην κ.τ.λ.* This sugar-loaf head of Thersites is well described by Newman,

"Sharp was his head; and downy hair (*λάχνη*), but scanty, budded o'er it."

*ἐπενήνοθε*, in form perfect, in sense imperfect, from *ἐνέθω*, "to lie on;" while *ἀνένοθε*, from *ἀνέθω*, "to rise up:" both connected with *ἄνθος*, "that which springs up."

220—230. *νεκείεσκε*, "he was wont to revile" (mark the iterative form here taken by the imperfect).—*λέγ' ὀνειδέα* (see note supra on ver. 120—130), = "*reckoned up* reproachful acts against." The verb *λέγειν* does not occur in the sense of "to say," but "to gather," "select," "reckon." Such is the opinion of Büttman and the ancient critics: in this passage the word is used to express the enumeration of a series of abuses, which Thersites immediately recounts afterwards against Agamemnon (see Fishlake's Transl. of Büttman, p. 401). Fäsi makes *λέγ'* here = *κατέλεγε*, "he catalogued."—*δέξα* is to be taken *adverbially*.—*τῷ δ' ἄρ'*: see note on bk. i. 96.—*ἐκπάγλως*: see on bk. i. 146.—*νεμέσσηθεν*, Epic = *ἐνεμεσθήθησαν*: from *νέμεσις*, "righteous indignation," which Aristotle in his Rhetoric, bk. i., defines as *τὸ λυπεῖσθαι ἐπὶ ταῖς ἀναξίαις εὐπραγίαις*, and in his Ethics (bk. ii. 7) he makes this indignation at undeserved good fortune a virtue lying as a mean (*μεσότης*) between *envy* and *malignty*. Remark here the change of tense from *κοιέοντο* = "*continued their rancour*" (imperfect) to *νεμέσσηθεν* (aorist), "*at once, or on a sudden, they were smitten with indignation*."—*τέο*, Epic = *τίνος* (interrogative).—*χατίζεις*, intensive and frequentative from *χατέω*, "to want," just as *indigere* from *egeo* in Latin.

*πρωτίστω*, "as *first* of the *first*" (compare the old English double superlative "most highest"). In this torrent of undiluted abuse we must notice the under-current of vaunting egotism implied in the plurals *δίδωμεν*, *ἔλωμεν*, *προσαμύνομεν*, and more than implied in his silly boast *ἐγὼ δῆσας ἀγάγω*. This description of what the braggart coward could do with others, and what he could by himself, reminds us of Sir John Falstaff's bragging tongue and craven heart.

230—240. γυναῖκα νέην: supply ποθεῖς, not ἐπιδεύαι, which would require the *genitive*.—ἀπονόσφι: supply τῶν ἄλλων.

ἦν' ... κατίσχεται. Homer uses the *subjunctive* mood with the relative pronouns to denote a purpose: in Attic we have the future *indicative*.—οὐ μὲν ἔοικεν = οὐ μὴν ἔοικεν, *immo vero non decet*.

ἐπιβασκόμεν κακῶν, "to lead into the path of ills." βδσκω, poetical form of βαίνω and βιβάζω, expresses not only βαίνω, which is *intransitive*, but also βιβάζω, which is *transitive*. Compare our own metaphorical saying, "to put in the way of."

πέπονες, "soft," and so "weaklings;" literally, "mellowed" by the sun. The same metaphor pervades ὠμός = "unmellowed," and so "cruel," and the Latin *crudus*, whence *crudelis*.—κακ' ἐλέγχεα = "ye base cowards;" abstract for the concrete, as in Latin *opprobria*. This figure is especially a poetical mode of expression, giving at once power and beauty to a notion. In no language is it more common than in Greek, which grew up under the happiest auspices of poetry. Notice that ἐλέγχεα is from τὸ ἐλεγχος, -εος, "a disgrace" (especially used of cowardice, the bitterest reproach in an age and country that regarded valour and virtue (*ἀρετή*) synonymous terms): ὁ ἐλεγχος, ου, on the other hand = "proof," "conviction."—Ἀχαιῖδες, "ye Achæan women" (no longer men). So Virgil, *Æn.* ix. 617, "O vere Phrygiæ, neque enim Phryges!" So Tasso breaks out, "O Franchi non, ma Franche" (*Cant.* ii. 61). Compare also Herod. viii. 83.

οἰκαδέ περ, "home, home" (let us go): περ is here intensive and emphatic; literally it would be "to our very home" (and nowhere else). See on bk. i. 252.—αὐτοῦ, elliptical; see on bk. i. 428.—Τροίη, "in the Troad," i.e., the district about Troy. Ilium and Ilios, in Homer, most generally and specially denote the city, and Pergamos the citadel. Troas had a more comprehensive sense, as "the empire of Troy," which Strabo considered very extensive; yet in its proper and more limited sense Troas was an undulating plain, traversed by the terminal branches of Ida running out in a north-western direction, and by the small rivers Satnios, Scamander, Simois, and Thymbrius. This plain gradually rises towards Mount Ida; several of its towns are mentioned in the Iliad, and Achilles boasts of having destroyed eleven, probably only open villages (πολιεῖθρα, rather than πόλεις). That Ilium itself was far superior in strength and population is shown from the whole course of events: it was protected by strong walls, and had its acropolis (Πέργαμος). Its lofty situation is attested by the terms ἡμετέσσα, αἰπεινή, ὄφρυέσσα, given it in the Iliad. Behind it, on a hill, which formed a branch of Mount Ida, rose its citadel or fortified acropolis, called Pergamos, which contained not only the temples of the gods, but also the palaces of Priam, Hector, and Paris. The expression πᾶσαι πόλαι (*Il.* ii. 809) intimates that the city had many gates; only one, however, is mentioned, Σκαίαι πόλαι, which led to the Greek camp, and accordingly lay in the northern part of the city. The name ("left") of this gate probably had reference to the manner in which the signs in the heavens were observed; for, during this process, the priest turned his face to the north, so that the north-west would be on his left hand. The walls of Ilium were fabled to have been built by Apollo and Poseidon. After the destruction by the Greeks of the old Ilium, a new one rose upon its site, which is now covered with

ruins, and is called Kissarlik, a little to the west of Tchiblak. See Herod. vii. 42.—*πεσσόμεν*, Epic = *πέσσειν*, "brood over," or "enjoy" (properly, "to ripen," and hence "to cook," "digest;"; compare bk. i. 81). Notice that Homer uses it *always* in a bad sense.

*ἡ δὲ τί οἱ χῆμεις*: some take *χ'* here as *κέ*, which, however, is nowhere found separated from *ἡ*: better taken as *καί*, emphatic="even."

240—250. *μήδ' ἔθει' ὅς τοι ἐριζέμεναι βασιλεύσιν*, "and be not eager to wrangle with kings in thy single capacity:" see notes on bk. i. 170 and 112.—*οὐ φημί* = Lat. *nego*.—*χεριώτερον*, double comparative, to give additional emphasis.

*ῥῆσοι ἦλθον*, elliptical = *τῶν πάντων ῥῆσοι*, according to Fäsi, or = *τόσων ῥῆσοι*, according to Nägelsbach.

250—260. *τῷ = διὰ ταῦτα*.—*οὐκ ἂν ἀγορεύοις*, "do not, if you please, harangue." The optative with *ἂν* is often used as a milder form of expressing a command than the regular imperative or subjunctive.—Verses 254—256 have been considered by several critics spurious, and are placed in a bracket.

*ὥς νύ περ ὦδε*: here the *περ* belongs to, and intensifies *ὥς* (= *ὥστερ*), "exactly as," analogous to the Homeric phrase *ὥς τὰ πάρος περ*: we must take *ὦδε* = *αὕτως*, "in this way:" observe that *νύ* in Homer is never the "now" of time, but merely the "now" which marks the progress of the discourse.

260—270. *φίλα εἵματα*, "thy garments:" see on bk. i. 491.—In *χλαῖν' ἃ τ' ἤδε χιτῶνα*, and in *μετάφρενον ἥδ' ἐκ αἶμα*, observe the force of *ἥδ'*, which connects in speech things which are closely connected with each other in point of fact.—*αὐτὸν δέ*, as opp. to *εἵματα*. Observe that *πεπληγῶς* (= "having whipped") is transitive in Homer.—*θαλερὸν δάκρυ*, "large gushing tear;" from *θάλλω*, "to burst into bloom." Compare *χλωρὸν δάκρυ*, and Shakespeare's "green griefs."

*ὁ δ' ἰδὼθῃ*, "and that one doubled himself" under the blow. Here the passive aorist has a middle force.—*σμῶδιξ δ' αἱματώεσσα*, "a weal all bloody." Adjectives in *-εις* (Lat. *-osus*) denote abundance.—*ἀχρεῖον ἰδέν*, either the adjective for adverb: our "looking silly," or better, the elliptical accusative of the cognate notion (supply *βλέμμα*), "looking a helpless look," as in the *Odyssey*, xviii. 163, *ἀχρεῖον δ' ἐγέλασσαν*, supplying the cognate *γέλασμα* = "she smiled a smile unprofitable:" compare also line 270, *ἥδ' ἐγέλασαν*.

270—280. *καὶ ἀχνύμενοι περ* (because their hope of returning home was disappointed), in Attic *καίπερ* ("although"), which is never separated, as here.—*ἥδ' ἐγέλασαν*, elliptical cognate construction, which is so common in Greek: supply *γέλασμα*.

*ὦδ' ἐπεσκεν, κ.τ.λ.* = "and thus did many a one full often say, looking upon another near (him):" see on ver. 189, *supra*.—*βουλὰς τ' ἐξάρχων ἀγαθὰς*, "and a man who originates brave counsels."—*πόλεμον τε κορύσσων*, Lat. *instruens bellum*.—*ὥς ἔσχ'* = *ὅτι ἔσχε*.—*ἐπεισβόλον βάλλον*, "assailing with words" = Attic *λοῖδορος* = "slanderous."—*θῆν*, "forsooth," Lat. *scilicet*, Attic *δήπου*: always ironical, and often used in negative sentences, as here. Observe that in this passage it qualifies *ἀγῆνωρ θυμός*, "his right-manly soul, forsooth."—*ἀνῆσε*, "will set him on;" a metaphor taken from letting a dog loose at one. Compare Il. v. 405.

\*Ὡς φασαν ἡ πληθύς. Constructio κατὰ σύνεσιν. A construction according to the *sense*, which regards the *notion* itself, and not the strict grammatical form of expression: here, though *πληθύς* is singular in *form*, the verb (*φάσαν*) agrees not with it, but with its *plural sense*.—*πολλίπορος* Ὀδυσσεύς, called by Horace "domitor Trojæ."—*ἀνώγει*, plu-perfect, from old Epic perfect *ἄνωγα*, with present signification, "was and is commanding." Büttman derives it from old root *ἄγγω*, thus connecting it with *ἀγγέλλω*.

280—290. *πρῶτοί τε καὶ ὅστατοι*, "both front and rear."—*ἐπιφρασ-σαίετο βουλὴν*, "think over his counsel:" see note on bk. i. 361.—*νῦν δὲ*, "at this very time:" see on bk. i. 295.

\**Ἀργεὺς ἱπποβότοιο*: Argos is designated by Horace "aptum equis." The plain of Argos was very fertile in antiquity, and was celebrated for its excellent horses.—*ἐκπέρσαντ' ἀπονέεσθαι*: supply *σε*, with which the participle agrees.

*ὥστε γὰρ ἡ*: instead of a following *ἡ*, we have *τε*, to denote the close connection of the comparison, a construction chiefly poetical, though sometimes found in prose.

290—300. *οἰδύρονται οἰκόνδε νέεσθαι*, "they lament the voyage homewards:" this objective infinitive was more closely defined in Attic Greek by the article, and so used substantively.

*ἡ μὲν καὶ πόνος ἐστίν, κ.τ.λ.*, "assuredly, too, it is a hardship to return (thus), after having suffered (such afflictions)."

*μένων ἀπὸ ἧς ἀλόχοιο*, "staying far away from his bed-mate." This use of *ἀπὸ* with *verbs of rest* is peculiar to Epic poetry.

*καὶ γάρ, "and (no wonder) for."*—*εἰλέωσιν*, "may be cooping him up" (see Büttman). In prose we should have *ἀν εἰλώσιν*.

*περιτροπέων* = *περιτελλόμενος* (ver. 551), "revolving," "ever-returning."—*τῷ οὐ νημεσίζωμ*, "therefore, I have no just cause to be indignant."

*ἀσχαλᾶν*, from *ἄχος*, as *ἴσχω* from *ἔχω* (Döderlein).

*ἀλλὰ καὶ ἐμπης*, "but even though all these be considered." *ἐμπης*, Epic = *ἐμπας* (= *ἐν πάσι*), i.e., "on the whole," "nevertheless." Remark that *ἐμπας* never occurs in Attic prose; its powers are discharged by *δμως*.—*ἐπὶ χρόνον* = Lat. *parumper*, "for a time."

*κενέον τε νέεσθαι*, "redire, re infectâ" (adjective for adverb).

300—310. *Κῆρες θανάτοιο*, i.e., "fates of death," i.e., the death-goddesses.—*ἔβαν φέρουσαι* = *ἤνεγκον*: the allusion is evidently to the recent pestilence.—*χθιδὲ τε καὶ πρώϊζ'*, a proverbial form of expression = *νεωστί*, "lately."

*Αὔλιδα*, in Boeotia, now *Vathi*. It was here that Iphigenia, the daughter of Agamemnon, was sacrificed to appease the winds, according to a *post-Homeric* myth.

*ἀμφὶ περὶ* = "round about." In Homer we often find two prepositions joined together, the first of which is adverbial, and the second is followed by the case of the substantive: this is not a pleonasm, but gives greater poetical fulness to the expression, and is common in old English poetry.—*ἡγερέθοντο*, "gathered in full numbers:" according to Fäsi, this is the intensive and iterative form of *ἀγείρω*.

*ἀγλαόν*, Epic = Attic *λαμπρόν*.—*ἐπὶ νῶτα δαφνοῖς*, "all blood-red on its back" (*δα* is intensive).

310—320. *ὕποππητῶτες*, "cowering quickly down beneath" (= *ὑποππηκότες*): notice the force of the aorist; and with this descrip-

tion of the serpent and the mother of the young nestlings compare Horace's beautiful lines :

"Ut assidens impluvibus pullis avis  
Serpentium allapsus timet  
Magis relictis."—*Epid.* i. 18—20.

ἡ τέκε τέκνα = "that bred the brood."—ἐλεεινὰ τετριγῶτας, "(though) piteously they twittered" (adjective for adverb).—μήτηρ δ', κ.τ.λ., "but the mother (bird) kept hovering round, and bewailing her darling brood." Mark the force of the *imperfect* here; in the next line the sudden and rapid seizure is expressed by the *aorist*, λάβεν.—πτέρυγος, genitive of the *part* seized.

ἀρίζων Epic = Attic ἀρίδων, "very conspicuous," i. e., either *significant*, or as a *monument* of the occurrence. Büttman would read ἀίζων = ἀίδων (a word of very doubtful analogy) = "invisible," answering to the opposition he considers implied in ὅσπερ ἔφηνεν. The authority of manuscripts is unanimous in favour of the present reading. Certainly Büttman is supported by Cicero's paraphrase, de Divin. ii. 30 :

"Qui luci ediderat, genitor Saturnius, idem  
Abdidit, et duro firmavit tegmina saxo."

Ovid favours the present reading (*Met.* xii. 22): "Ille (serpens) ut erat . . . Fit lapis et servat serpentis imagine saxum." Compare *Odys.* iv. 156. Newman translates the line,

"The god, who sent him forth to light, made him a signal token."

320—330. οἶον ἐτύχθη = ὅτι τοῖον ἐτύχθη.—πέλωρα θεῶν, "prodigies sent by the gods."

ἄνεω is here the correct reading, and not ἀνέφ, the common reading, which is said to be an adjective. ἄνεω, however, is an *adverb*, formed like οὐτω, &c., and here = ἀκην. Compare *Od.* Ψ. 93, ἥδ' ἄνεω δὴν ἦστο.

ἡμῖν μὲν = ἡμῖν μὴν, "to us in sooth."—τέρας = "a prophetic prodigy."—ὀψιμον = "late," = ὀψιτέλεστον, "in fulfilment late." Here the second adjective merely confirms and explains the first: observe also the *asyndeton* and the *alliteration*: so also in *Iliad* I. 99, ἀπριάτην, ἀνέποιον. So *Il.* vi. 55, ἀκήδεστοι καὶ ἄφαντοι, and *Il.* vi. 96, ἦνις, ἡκέστας. Adjectives, used in *asyndeton* and *alliteration*, are common in English poetry, and are very expressive. Scott has "unwept, unhonoured;" Byron, "unknelled, uncoffined."—θου, Epic = Attic οὐ.

τὰ δὴ νῦν πάντα τελεῖται, "all these things, even now, are being fulfilled."

330—340. ἀλλ' ἄγε: see notes on bk. v. ver. 32, and bk. i. ver. 137.—εἰσόκεν = Attic ἔως.—ἀμφὶ δὲ νῆες κονάβησαν, "and around, the galleys rang:" ἀμφὶ is adverbial, κονάβ. properly of the ringing of *metal*.—πῇ δὲ βήσεται, "what now will become of;" "to what place will they now go" (literally).—θρκια = ὑπόσχεσις (of line 286 above), = Lat. *sacramentum*, "the military oath."—ἐν πυρὶ δὲ γενόιατο, "then into the fire with," &c., a mere proverbial form of expressing *utter destruction*. The connection seems to be this: Away with all these things; for we are gaining nothing by them, and are merely losing our time in wrangling words (ἐπέεσσ' ἐριδαίνομεν).



340—350. σπονδαί τ' ἄκρητοι, "truces ratified by libations of unmixed wine."—δεξιάι = Lat. *dextrae datae*.

μῆχος, poetic = prose *μηχάνη*, "remedy," "resource."

ἀστέμφεα βουλὴν ἔχων, "holding (thy) resolve unshaken."—ἓνα καὶ δύο = *unum et alterum*; a common formula for expressing "a few:" according to Eustathius, this is a reference to Achilles and Thersites.—τοί κεν Ἀχαιῶν, κ.τ.λ., "who ever happen to be deliberating apart from the Achæans." τοί κεν = Lat. *si qui*.—ἄνυσις δ' . . . αὐτῶν is a parenthesis, "they will effect nothing by these things." Connect *ιέναι* with preceding *βουλεύσει*.

350—360. ἀστράπτων ἐπιδέξια, "flashing lightning to the right," as a sign of good fortune: ἀστράπτων . . . φαίνων, by anacoluthon, for the accusative to agree with *Κρονίωνα*.

τῷ μὴ = διὰ τοῦτο μὴ.

πρὶν τινα = πρὶν τινα ἕκαστον.

τίσασθαι, "exacted vengeance for:" from *τίνω*, "to pay a price;" middle, "to make to pay a price;" *not* from *τιώ*, "to set a price upon," i. e., "to honour." See bk. i. 42.—Ἑλένης ὀρμηματὰ τε στοναχὰς τε (the objective genitive), "the anxieties and groanings (suffered respecting) Helen." Thus is it explained by the Scholiast in the celebrated Venetian MS.: τιμωρίαν λαβεῖν ἀνθ' ὧν ἐστενάζαμεν καὶ ἐμεριμνήσαμεν περὶ Ἑλένης.

ἐκπάλως: see on bk. i. 268.—πότμον, from *πίπτω*, = *casus* from *cado*: from the notion of *downfall* comes that of *calamity*, and from the notion of *fall* that of *fate*. Compare the Sanscrit *pat*.—ἐπίσπρ, aor. 2. from *ἐπέπω* = Lat. *oppellere* (mortem), "confront" (death).—ἀλλὰ . . . μήδεο: compare note on bk. i. 32.

360—370. κρίνε, "separate" (first sense of the word; hence the Latin *cerno*).—κατὰ φύλα, κατὰ φρήτρας, "by tribes, by brotherhoods."—κατὰ σφέας γὰρ μαχέονται = "pro virili parte pugnabunt" (Wolf); "for each will fight his battle" (Newman) = "per se quisque pugnabunt."—θεσπεσίη: with this supply *μοίρᾳ* or *βουλῇ*; see Büttman, and compare the ellipsis below, 379, ἔς γε μίαν (βουλὴν).

αἶ γάρ = Attic *εἰ γάρ* or *ἢ γάρ*. In Epic, however, αἶ often stands by itself; then, as here, it expresses very strong desire, "O that!" and answers to Lat. *utinam*. Compare with this wish of Agamemnon, Herod. iv. 143, and Aristot. Ethics, iii. 12.

370—380. τῷ κε τάχ' ἡμύσειε, "by that (event) quickly perchance would bow (the head)." Observe the aoristic force of the verb, and supply *καρῆνα*: see above, 117.—ὅς βάλλει, "because he continues to dash (me):" in Latin we should have the subjunctive after *qui* (causal).—μετ' ἔριδας, "right into the midst of strifes." Observe the force of *μετά* with an accusative after a verb of motion, and see note on bk. i. 222.—ἤρχον χαλεπαίνων: here the participle is used for the infinitive, the regular construction with verbs of beginning, ceasing, knowing, remembering, &c., in Attic Greek.

εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν (supply *βουλὴν*), "ay, but if ever again we shall resolve one (and the same) resolve;" accus. of the elliptical cognate accusative.—οὐκ ἔτ' ἔπειτα, κ.τ.λ. = "no longer then shall the Trojans have a respite from their ruin; no, not in the least degree."—οὐδ' ἡβαῖον = Lat. *ne tantillum quidem*.

380—390. δεῖπνον = "meal." In the Iliad and Odyssey we find

three names of meals: 1, *ἄριστον*, "the morning meal" (*ἀμ' ἑοῖ*, *Odyssey*); 2, *δῆρπον*, "supper;" 3, *δείπνον*, either *morning* or *evening* meal, in Homer; in Attic = chief meal, "dinner."—*ξυνάγωμεν Ἄρηα*, *committamus praelium* in Lat.; in English we say, "join battle." In Homer we have also the equivalent phrases *σύναγον κρατερὴν ὁσμίνην*, and also *ἔριδα ξυνάγοντες Ἄρηος*.

*εὖ μὲν τις, κ.τ.λ.*, "let each man sharpen well and quickly his spear:" here *τις* = *ἕκαστος*.—*θηξάσθω*, Aor. i. middle. Observe also the expressive repetition of *εὖ* in the beginning of these lines, and the rapidity of action implied in the aorists *θηξάσθω*, *θέσθω*, *δότη*, and *ιδάν*. With the whole passage compare Milton's *Paradise Lost*, vi. 535,

"let each

His adamantine coat gird *well*, and each  
Fit *well* his helm, gripe fast his orb'd shield."

And see also Virgil, *Æn.* ix. 912.

*ἄρματος ἰδὼν* = *ιδέτω πολέμοιο μεδόμενος*: see Fäsi ad locum. The war-chariots are the only *cavalry* known in the Homeric poetry: their early use is proved by the Persepolitan sculptures, the paintings of Egyptian tombs, the historical portions of the Old Testament, and the testimony of the most ancient writers. In these war-chariots the nobility (*ἀριστῆες*) went to battle, who were called *πρόμαχοι*, as "fighting in front," and *ἀσπιστάι*, "shielded warriors."

*ἀμφὶς ἰδὼν* = "looking all round," i.e., examining carefully.

*κρινάμεθ' Ἀρῆϊ* = Lat. "decernere acie, praelio."

*οὐ γὰρ παυσωλὴ γε μετέσσειται* = "ay, for there shall not be an interval of rest." Compare *ὅπποτε τις μεταπαυσωλὴ πολέμοιο γένηται* in *Iliad* T. 201.

*τελαμῶν ἀσπίδος*, "the belt (supporting) the shield," which lay over the sword-belt, and was larger and broader: both belts are mentioned in *Iliad* xiv. 404, 406. The shield-belt in historical times was superseded by the Carian *δχανον*. The shield covered the whole man (*ἀμφιβρότης*), and was very heavy, requiring some support. For *ἔγχει* see *Iliad* vi. 319. This was the most honourable weapon.—*χεῖρα καμείται*, the accusative of closer definition.

890—400. *ἰδρῶσει . . . ἵππος*, "Eheu! quantus equis, quantus adest viris Sudor," Horace, Ode i. 15.

*κ' ἐγὼν νοήσω*, "as soon as I happen to see" (mark the force of the aorist).—*μιμνᾷ*, frequentative and intensive from *μίμνω* or *μένω* = "linger," "dally;" "as *εικάζω*, "to often liken," so "conjecture," from *εἰκάω*, "to liken." See Jelf's Gram. With *ἰθέλοντα μιμνᾷ* compare the corresponding term in Herodotus, *ἐθελοκακείν* = "to resolve to play the coward."

*οὐ ἄρκιον ἐσσεῖται* = "there shall be nothing on which he can rely, by which he may escape," &c. Büttman, Lex. ad vocem.

*ὥς δτε κύμα*, elliptical; supply *ἰδχαι* from preceding words.

*προβλήτι σκοπέλω* = "on a far projecting rock," in apposition to *ἀκτῇ ἐφ' ὕψηλῃ*: so in *Iliad* xiv. 227, the *preposition* is omitted in the apposition.

*παντοίων ἀνέμων κύματα* = "waves (produced by) all sorts of winds," the causal genitive. See *Odyssey*, bk. v. 805.

*ἔταν . . . γένωνται*: supply *ἔρεμοι*, not *κύματα*.

*ἔρποντο*, not from *ἔρπονμι*, but from *ἔρπομαι*, "to make a rush."

κεκασθόντας κατὰ νῆας = "having, in an instant, dispersed themselves down among their galleys:" observe the force of the aorist, and the middle sense of the passive participle.

400—410. ἔρεξε: supply *ἱερά*: see on bk. i. ver. 147: compare the Latin "*sacra facere*," "*sacra operari*."—*μῶλον Ἄρης* = "tug of Ares" (Lat. *moles*).

ὁ ἀναξ ἀνδρῶν = "that sovereign monarch of heroes" (δ is demonstrative).—*κίκλησκε* Epic = Attic *ἐκκλεσε*, "invited," Lat. "vocavit."—*πενταέτηρον* poetic = prose form *πενταετηρῆ*, "five years old," and therefore in full vigour.—*Παναχαιῶν* = "of all the Greeks." The Achæans being the most widely spread race: so below ver. 530, *Πανέλληνas*. Homer seems to want a word for "Greece."

αὐτόματος ἦλθε, "came all of his own accord." Scholiast, *ἀνευ τοῦ κληθῆναι*.

*Αἴαντε δύνω*, i. e. Ajax, son of Telamon, the leader of the Salaminians, and Ajax, the son of Oileus, the leader of the Locrians.

*βοῆν ἀγαθός* (a common epithet of Menelaus in Homer) = "brave in battle," κατὰ τὴν μάχην ἀνδρείος, Hesychius, or = "loud-voiced," Arnold: better however to take, with Newman, *βοῆν* = *βοηθείαν*, translating thus, "good at need," a term used by Sir Walter Scott, whose descriptions forcibly remind one of Homer: "Sir William of Deloraine,—good at need,"—*Lay of Last Minstrel*.—*ᾔδεν . . . ἀδελφεόν, ὡς ἐπονείτο*, literally = "he knew his brother how he was toiling," i. e., he knew how his brother was toiling (to prepare for the sacrifice). This is a regular Attic construction of attraction: so in Latin we have in Tacitus "*sæpe cum audiui, cum diceret*."

*οὐλοχύτας*: see on bk. i. v. 444.

410—420. τοῖσιν . . . μετέφη: see on bk. i. v. 58.

*αἰθέρι νάλων* = "dwelling in the clear bright sky;" local dative.

*δῶναι . . . ἐλθεῖν*: supply *δός* with these elliptic infinitives. From the fact that *ἐπὶ . . . δῶναι* of the setting sun occurs only in this passage throughout the whole of Homer, it has been proposed to take it metaphorically = "upon me, let not the sun (of life) go down—upon me let not the gloom (of death) descend," before, &c.: it seems better however with Nägelsbach to read *ὅπ' ἡέλιον δῶναι*, comparing *Odyssey*, bk. iii. 385, and *Odyssey* x. 191.

In *βαλέειν, πρήσαι, δαῖξαι* observe the rapid and instantaneous action implied by the aorist. *πρήνεις* = "præceps," Lat.; here proleptic.—*μέλαθρον* = Lat. "atrium."—*πυρὸς θητοιο*, "with hostile fire;" genitive of the source whence the action arises. Jelf.

*χαλεπὸ βραγαλέον* = "split asunder by the bronze," belongs proleptically to *δαῖξαι*.

*ὀδᾶξ λαζοῖατο γαῖαν* = "may seize the earth with bite convulsive," Newman, = *ὀδᾶξ ἐλεῖν οὐδας*, and Virgil's "*humum semel ore momordit*."—*ὀδᾶξ* = Lat. "mordious."—*οὐδ' ἔρα πᾶ* = "and not just yet:" see notes on bk. i. v. 170, and on bk. i. v. 96. With *ἐπεκράειν*, supply *ἐέλδωρ*, from bk. i. v. 419.

420—440. *δέκτο* = *δέξαστο*: hence the assertion in line 436, *ἔργον δὲ θηθεὶς ἐγγυαλίζει*. "*Heu vatium ignaræ mentes*," Virg. *Æn.* iv. 65. *Fisi ad locum*.

*ἀμύγαρτον* = "unenvious," here in its first sense: Büttman demonstrates the signification of "*abundant*" assigned to it in Homer.

αὐτὰρ ἐπεὶ κ.τ.λ. : see bk. i. 458.—τοῖς ἄρα, "just with these words."  
—δὴθ' αὖθις = δὴν αὖθις, "a long time on this very spot."—λεγόμεθα =  
"let us lie," i. e., remain inactive : see note on v. 125, above.

ἔργον δ' δὴ κ.τ.λ. "the duty which God now puts into our hands."

ἡμεῖς δ' ἄνθρωποι, i. e., ὥσπερ ἔχομεν ἄνθρωποι . . . ἡμεῖς, Fäsi.

ἴομεν . . . ἐγείρομεν, for ἴωμεν, ἐγείρωμεν, the mood-vowel being shortened.

—θᾶσσον = Lat. "primo quoque tempore," in commands, final clauses, &c.

440—450. οἱ δ' ἄμφ' Ἀτρεΐωνα = "attendants upon the Atrid," i. e.,  
ministering around Agamemnon.—θῦνον κρίνοντες. Scholiast, διακρίνον-  
τες κατὰ φυλάς καὶ φραγίας, according to Nestor's advice.

αἰγίδ' ἔχουσ'. (The αἰγίς was properly a "goat-skin," formed on the  
same analogy with νεβρίς, "fawn-skin.") It was part of the armour of  
Zeus, with which he repulsed the Titans, and hence the epithet of Zeus  
αἰγίοχος. It was occasionally borrowed by Apollo and Athene. Homer  
however uses the term to denote not only the goat-skin, but, together  
with it, the shield to which it was attached, as a strap, or belt, two of  
the legs being tied over the right shoulder of the wearer, and the other  
extremity being fastened to the inside of the shield. The later poets  
and artists departed from the original conception, and represented  
it as a breast-plate of metal in the form of scales with a Gorgon's  
head in the centre.

ἠερέθονται, middle, not passive : "wave in the air." See Odyss. M.  
435.

παιφάσσουσα, "glaring" (intensive form of φάω). See Iliad v. 803.  
Fäsi.

ἐκατόμβοιος = "worth a hundred oxen" in price: (cattle, pecus, unde  
pecunia, being the earliest standard of value).

450—460. ἄλληκτον, Epic for ἄληκτον (adjective for adverb).

πολεμίζειν ἢ δὲ μάχεσθαι : see on 263, above.

νησὶ γλαφυρῇσι : see on bk. i. 88.

ἀϊδηλον = "destructive" ("making invisible," from its first sense  
"invisible").—ἐκὰθεν δὲ φαίνεται, "is seen from afar."

αὐγή : generally = "day-light," then "brightness," as here = Lat.  
"lux," or "splendor," but αἴγλη = "dazzling brilliance," "flashing  
light," = Lat. "fulgor."

τῶν ἐρχομένων, genitive absolute, a construction rare in Homer and  
in the earlier Greek poetry.

παμφανόωσα = "full-beaming:" intensive form of φαίνω, as παιφάσσω  
is of φάω, &c.; not from πᾶν and φαίνω, which is against all analogy.—  
ἴκε : mark the rapid movement implied in the aorist.

τῶν δ', an anacoluthon : it prepares the way for the τῶν ἔθνεα  
ver. 464.

460—470. Ἀσίῳ ἐν λειμῶνι. See Herod. iv. 45. This passage contains  
the earliest mention of "Asia" in a Greek writer. The earliest Gram-  
marians read Ἀσίῳ as the genitive of Ἀσίας, and not Ἀσίῳ the dative  
of Ἀσιος. If we adopt the reading thus rejected by the ancients,  
we must take Ἀσίῳ as the adjective connected with Ἀσιος (an old  
king of Lydia), and translate "in the meadow sacred to the Hero  
Asios." We cannot reason from Virgil's imitations "Asia prata  
Caystri," Georg. i. 383, 384, and Æneid vii. 701, "Asia palus,"  
Homer knows nothing of "Asia" as one of the divisions of the  
world, any more than of Europa or Libya. Asia primitively de-

signated the Delta of the river Cayster (now called Katschuk Meinder); next, the kingdom of Cræsus, bounded by the river Halys (now Kizil Irmak); thirdly, the kingdom of Persia, was called *Upper Asia*; lastly, Asia was extended to include the entire *eastern* continent. The researches of philosophy mainly connect the root "As" with the Sun, and the East, so that it is as good etymology as poetry to say:

"'Tis the clime of the *East*, 'tis the land of the *Sun*."

The correlative derivation of Europe from "Ereb," denotes the "West." By the way it is remarkable how frequently the syllable *as* occurs in Trojan and other Asiatic names, such as *Ἀσδράκος*, *Ἀσκάδιος*, κ.τ.λ.: see also bk. ii. v. 837. Notice further *Ἀσία* = Continent, so called: *ἄσιος* = "slimy," but *Ἀσίω* = "sacred to Asios." *ἔνθα καὶ ἐνθα* = "here and there." *Opposita juxta se posita magis exsplendescunt*: see Jelf's Greek Grammar, 904, 2.

*προχέοντο* = "kept streaming onwards:" observe the force of the imperfect, and the *metaphor* of a river. Compare Milton's "Paradise Regained":

"He looked, and saw what numbers numberless  
The city gates out-poured ;"

and also Shelley's obvious imitation of Milton:

"Our armies thro' the City's hundred gates  
Were poured, like brooks."

*ὅπδ' κονάβιζε* = "beneath them rang" (*ὅπδ'* is adverbial).—*ποδῶν*, *ἴππων*, *causal* genitives.—*μυρία*, compare bk. i. v. 2.—*γίγνεται*, "come into being."—*εἶναι* = "to be," and *πέλομαι* = "to continue to be:" *τυγχάνω*, "to happen to be."—*ἔρη*, temporal dative, elliptical: supply (from v. 471), *εἰαρινῇ* = "in the season" (of spring, or bloom).

*πέδιον . . . Σκαμάνδριον*. This lay between the Scamander and Simois, the ordinary battle-field of the Trojans and Greeks: see on bk. vi. v. 4.—*ἀνθεμόεντι*: for this class of adjectives see on bk. ii. 267.

*μυιάων* = "horseflies." Compare the Lat. "*musca*," English "midge," French "*mouche*."—*κατὰ σταθμὸν ποιμνῆιον* = "up and down the cattle-station." The reference is not only to the folds of the cattle, but also to the hut of the shepherd.—*ἡλάσκουσιν*, Epic intensive form of *ἁλόμαι* = "ever flit:" see Fäsi ad locum.

470—480. *γλάγος* = Attic γάλα, Latin "*lac*."—*δένει* = "wets," in its second sense "fills with wet."

*ἐπὶ Τρώεσσι ἵσταντο* (middle) = "placed themselves over against the Trojans."—*διαβραῖσαι μεμαῶτες* = "eager to break at once" (through their lines): see bk. i. 18.

*αἰπόλια πλατὲ' αἰγῶν*, as goats disperse more *widely* than other flocks.—*ἱακρίνωσι* = "might distinguish," not *will*, as the realisation of the fact in *future* time is only *expected*. Jelf.—*νομῇ* = "in the pasture-land." Homer does not recognise *νόμος* in the sense of "law," which he supplies by *θέμιστες*.—*ζώνην* = "loins," which the *μίτρη*, or *ζώνη* "belt," covers.—*στέρνον δὲ Ποσειδάωνι*. To Poseidon the ancient artists assigned a broad chest, as the king of broad Ocean. (Müller.)

480—490. *βοῦς ταῦρος* = "the breeding bull," as *οὗς κάπρος* Iliad

xvii. 21.—ἀγέληφι = ἐν ἀγέλῃ (Epic suffix for dative).—ἔπλετο = "has been and is," so "is wont to be" (especially suitable to comparisons): see bk. i. 284.

τοῖον ἔρ' = "just such:" see bk. i. 96.

ἡματι κείνῳ (dative of time) = "on that *eventful* day." As in Latin we find *two genders* to "dies," which is generally *feminine*, when a *special*, appointed day is named; and *masculine*, when expressive of ordinary days as opposite to nights: so *generally* in Homer we find ἡμαρ (neuter) denoting "a day of days" solemn, or eventful, and this special eventfulness is often specified in peculiar expressions, ὀρφανικόν, νόστιμον, ἐλευθρον, δούλιον, αἰσιμον, μόρσιμον, δλέθριον ἡμαρ: sometimes he more fully expresses this special sense, as here, by demonstrative pronouns. By ἡμέρα Homer means day, as opposed to *night*, or as an ordinary portion of *time*, like Latin "dies" in the masculine; as in *νόκτες τε καὶ ἡμέραι, μῆρες τε καὶ ἡμέραι*. There are difficulties in reconciling this distinction to all passages in Homer; still it holds good as a general rule. Compare also ἕδος = a *solemn seat*, a temple, or the house of the Gods, but ἕδρα (*feminine*) = "a common seat," chair, &c.; its higher signification being post-Homeric. When the substantive admits two forms, one in the *neuter*, and the second in the *feminine* gender, we find the neuter form the *more significative*. λόγος is "a word," but λόγιον "the *emphatic* word," and so an "oracle." μνήμη is mere "remembrance;" but μνήμη is the *eventuated* proof of it in the form of a "monument," or "record." χώρα is a "region," but χωρὶον is a *special* and distinctive spot in *that region*. τροφή is "rearing;" θρέμμα is the realised result in the form of "something reared." And so in many other words this distinction may be pointed out. The transition from the notion of *realisation* and *eventuality*, which seems to lie at the bottom of most *neuters*, to the notion of eventfulness and speciality seems obvious and simple, and more especially so in substantives derived from verbs.

πολλοῖσι . . . ἡρώεσσιν. This separation is an instance of the figure hyperbaton, or transgressio verbi, whose object is to give prominence to the notion. It is very common in Attic prose.—ἔσπετε Epic = εἴπατε. This occurs four times in the Iliad, and not in the Odyssey; only found in this formula of invocation; "at once declare" (force of the aorist).

ἴστε τε πάντα. So Virgil, *Æneid* vii. 644 (an obvious imitation),

"Et meministis enim, Divæ, et memorare potestis:  
Ad nos vix tenuis famæ perlabitur aura."

And Milton, *Par. Lost*, i. 17,

"Say first, for Heaven hides nothing from thy view,  
Nor the deep tract of Hell."

δῶματ' ἔχουσαι: so in Latin we have "habeo" for the frequentative "habito," "to inhabit."

πάρεστί τε, supply *πᾶσι*.

κλέος οἶον = "rumour only," i. e., the voice of tradition.

οὐδ' εἰ = "not even if," *emphatic*, not *connective*. Compare Virgil's imitation, *Æn.* vi. 625, "Non mihi si linguae centum sint, oraue centum, Ferrea vox," &c.

φωνὴ δ' ἀρρηκτος, "a voice not to be broken down," by weariness.

490—500. *μησαίαθ* Epic = *μήσαντο* (middle) from *μμήσκειν* = Lat. *memorare*, "to make mention of," from *memini*, "to remember." — *πρωδάσας* = "omnes uno et perpetuo tenore," acc. to Fäsi.

*Βοιωτῶν*. The poet begins with the Boeotians, because Aulis or Boeotia was the general rendezvous of the fleet, before the expedition sailed. According to Thucydides (bk. i. 12), the Boeotians did not migrate from Thessaly into Boeotia, until sixty years after the Trojan war. He protects the authority of Homer by supposing an earlier colony of Æolian Boeotians, and that to them belonged the Boeotians who sailed against Troy. It is probable that Homer inserted the name of the Boeotians in this great national war of the Greeks to gratify the inhabitants of the country at his own time. With this catalogue compare Virgil, *Æneid* vii. 647. Numbers chap. xxvi. Revelations chap. vii. Tasso's Catalogue of Heroes, and Milton's Catalogue of the Fallen Angels.

*Πηγέλεως καὶ Λήϊτος*, both Argonauts. — *Ἀρκεσίλαος* . . . *Κλόνιος*, the former was slain by Hector, the latter by Agenor.

*ἐνέμοντο* = "held as their *portion* of the *pasture-land*," in its strict sense, thus used of the *νομάδες*, the pastoral tribes: now, as *feeding* their flock, and *dwelling* in a place were necessarily connected with each other, and with the first sense, to *portion*, we have these several distinct significations. Notice that here the verb is *middle*, and that when Homer speaks of a *scattered* population, he uses the additional term *ἀμφι*. — *Ἀλίδα πετρήσσαν*, as it stood on a *rocky* eminence.

*Ἐσχοῖνος*, called so from the *rushes* that grew there (*σχοῖνος*).

*Ἰκῶλον*, see Herod. ix. 15. — *πολύκνημύν τ' Ἑτῶνδον* = "Eteonus, with its many-wooded mountain passes," afterwards called "Scarphe," see note on v. 497, bk. i.

*Θέσπειαν*, situate at the foot of Mount Helicon, hence the Romans called the Muses (of Helicon) *Thespiades*. Unlike most Greek cities it was built on a plain: it became very famous in historical times: see Herod. vii. 132, and Thucyd. iv. 133; Thucyd. vii. 29.

*εὐρύχορον Μυκαλησόν* = "Mycalessus with its ample spaces for the *choral* dance," this epithet is always applied to *large* cities, and derived *nos* from *χώρος*, "a place," but from *χόρος*, "the choral dance." See Thucyd. vii. 29.

*ἀμφ' Ἄρμ' ἐνέμοντο* = "held the *pasture-land* round about Harma." This place derived its name from the *chariot* of Amphiaras being being swallowed up by the earth on this spot, according to the current myth. On *ἀμφ' ἐνέμοντο*, see note above ad vocem. Observe that generally Homer uses these terms, more frequently than *εἶχον*, *ἐναίον*, or *ναυερδασκον* in his description of *fertile* tracts of lands. *Ἐρυθρὰς*, see Herod. ix. 15. Thucyd. iii. 24.

500—510. *Κόπας*, on the northern extremity of Lake Copäis, so called from this town.

*πολυτρήρανδ τε θίσβην*. The wild pigeons are *still* found in abundance among the rocks of the harbour at Thisbe. "Thisbææ columbæ," Ovid. "Dioneis avibus circumsona Thisbe," Statius.

*Κορώνειαν* = "Hilltown" or "Hillsborough," from *κορώνη*, a hill. In the plain before the city several battles were fought in historical times: see Thucyd. i. 113; Xen. *Hell.* iv. 3; Demos. *de Pace*. Here was held the Pambæotic council.

'Αλιάρτον, famous for its *rich* and well-watered meadows; hence Homer's epithet. See Thucyd. iv. 95; Xen. Hell. iii. 5.

Πλάταια, on the frontiers of Attica, at the foot of Mount Cithæron; very famous in historical times. See Thucyd. iii. 61; Herod. vi. 108; Herod. ix. 15; Thucyd. ii. 71.

'Υποθήβας = "the lower town of Thebes." Odys. iii. 81.

'Ογχηστόν θ' ἱερὸν, founded by Onchestus, a son of Poseidon: it possessed a celebrated temple and grove of that god. See Pindar, Isth. i. 44.—ἄλσος, "a sacred enclosure" = τέμενος: see Odys. ζ. 321.

'Αρην: see Thucyd. i. 12 and 60. Destroyed and rebuilt by the returning Pelasgi, sixty years after the capture of Troy.

Νίσαν, near Helicon, sacred to Dionysus; known afterwards as Isus.

'Ανθηδόνα τ' ἐσχατώσαν, = "Anthedon, on the border;" close upon Eubœa: famous for the myth of Glaucus, its wine, and its worship of the Cabeiri and Demeter.

'Ασπληδόνα, also called "Spledon" and "Eudeielus," from its sunny situation. Forchhammer places its site at "Avro-Castro."

510—511. 'Ορχομενὸν Μινύειον: so called to distinguish it from a town of the same name in Arcadia. In anti-historical times the capital of the powerful kingdom of the Minyæ and of Bœotia. This city was anciently one of the richest and most powerful in Greece; its genealogical names all imply wealth (Chryiæs, Chrysogeneia), and Homer compared its treasures to those of the Ægyptian Thebes, in Iliad ix. 381. Observe that in this passage it is mentioned with Aspledon, distinct from the other Bœotian towns, and as sending thirty ships to the war. It was famous for the worship of the Graces (Charites). See Pindar xii. 45; Thucyd. iv. 76; Xen. Hell. iii. 5, Hell. iv. 3; Herod. iv. 145. It was situated on the borders of the Lake Copais, drained by the ingenuity of the Minyæ, and this led to their great wealth: the remains of the drain tunnels still exist.

'Ασκάλαφος, slain by Deiphobus.

παρθένος ἡδοίη = "a damsel, *unwed*, and of illustrious birth," or worthy of respect (ἡδώς).—ὑπερώιον = "the women's chamber," which was in the upper part of the house, just below the flat roof. See Odys. i. 328, and ii. 358.—παρελέξατο: see on bk. ii. 128.

Σχεδιδός, was slain by Hector.—'Ιφίτου: notice the quantity, *i* long, as in 'Αμφίος, ver. 315. He was an Argonaut, like his father Naubolus.—Κυπάρισσον, near to Delphi, in Phocis.

Πυθῶν τε πετρήεσσιν = "Delphi, abounding in rocks." The most striking and sublime situation in Greece was held by this oracular seat of Apollo, at the foot of Parnassus. It was walled on all sides by stupendous rocks, in the shape of a theatre (θεατροειδές); is now called "Kastri." The term Delphi is post-Homeric. Its wealth is described Iliad ix. 405; see also Odys. viii. 80. Some derive the name from πῦθίσθαι, in spite of the difference of quantity in it and Πῦθώ: Homer himself gives the mythic derivation, in his beautiful Hymn to Apollo, 372:

Ἐξ οὗ νῦν Πυθῶ κικλήσεται· οἱ δὲ ἄνακτα  
Πύθιον καλέουσιν ἐπώνυμον, οὐνεκα κείθι  
Αὐτοῦ πῦσε πέλωρ μένος, ὀξέος ἡελίοιο.

520—530. Κρίσαν—not identical with Cirrha, as some have sup-



posed. It lay close to Pytho (Delphi); it gave its name to the bay above which it stood, now called Magirla. Homer called it "divine," or rather "all-divine" (ζαθέην), as it was founded under the immediate auspices of Apollo (see Hymn. Apoll., 438).—Δαυλίδα, now Dhavlia: see Herod. viii. 35; Æsch. Choëph. 674. So called from its *woody* district, since δαύλος was used by the inhabitants instead of δάσος; others derive it from the mythical nymph Daulis.—Πανοπήα, near Boeotia, destroyed by Xerxes (Herod. viii. 34), by Philip, and by the Romans. Here was the grave of Pityus (Odys. x. 576).

Ἀνεμόρειαν, subsequently Anemoleia, near Delphi; so called from the gusts of wind blowing on it from Parnassus.—Τάυπολιν, founded by the Hyantes of Boeotia; famous in historical times: see Herod. viii. 28 and 33; Xen. Hell. vi. 4; Livy xxxii. 18.

ἔρα παρ ποταμὸν = "just by the river" (compare Milton, "fast by the oracle of God," and see on bk. i. 96).—Κηφισὸν, afterwards Κήφισος: it rose near Lilcea, where it burst forth from the rocks with a loud noise (Hymn. Apoll. 240); it fell into the Lake Copäis; now it is called Mauro-Nero.—Αἰλαίαν, now Paleo-Castro, half a mile from the sources of the Cephissus river.

ἴστασαν, imperfect and *transitive*. Büttman proposes to read ἔστασαν for ἔστησαν, aor. 1., which is also *transitive*: certainly not the pluperf., which is *intransitive*.

ἔμπλην, Epic = πλησίον (with gen. case).

Λοκρῶν. The *eastern* Locrians alone are mentioned by Homer; these were the more ancient and civilised: the *western* Locrians, a colony of the eastern, are not mentioned before the Peloponesian war (Thucyd. i. 5), and are then said to be semi-barbarous. They are led by Ajax, the son of Oileus, who became the national hero of the Opuntians. This Ajax was swiftest of foot of all the Greeks except Achilles: he did not wear the *ordinary* bronze cuirass, but one of *linen* (λινοθήρηξ). Such were worn to a very late period among Persians, Egyptians, Phœnicians, and the Chalybes.

δάλιος, not = "little" (a point sufficiently detailed), but = "slight" or "slender," and so more fit to run.

530—540. Πανέλληνας. This passage was rejected by Aristarchus and other ancient commentators as spurious, on account of the supposed anachronism in Homer's use of this term for the Greeks. See Thucyd. i. 5. Here the term is rather *genealogical* than geographical, distinguishing the members of the Hellenic race, who gloried in their descent from their common ancestor Hellen. See Herod. ii. 182.

Ἀχαιοὶς = "the *Peloponnesian* Hellenes;" as distinguished probably from the Pan-hellenes (suprà) "the *whole* of the Northern Hellenes," especially those from Thessaly. It appears from v. 562, bk. ii., and v. 404, bk. ii., and v. 73, bk. vii., as well as from the expression Ἀχαιὺς γαῖα, Iliad i. 254, and Odys. xiii. 249, that Achaia in its most extensive sense, with Homer, took in the Hellenes of the Peloponnese.

Κῶνον, the principal port of the Opuntian Locrians.

Ὀπιδεντά, one of the oldest towns in Greece. Opus was the native city of Patroclus: according to Leake the modern Kardenhitza.

ἐνέμοντο, Homer uses this term only, and *no other* in his enumeration of the Eastern Locrians (see above on the word), the fertility of whose country has been praised by ancient and modern observers, (see Grote.

Hist. of Greece, vol. ii. page 381, and Dr. Smith's Dict. of Geography).

Τάρωην, afterwards "Tharygæ," now Pundonitza.

Θρόνιον, see Thucyd. ii. 26.

πέρην ἱερῆς Εὐβοίης, = "over against sacred Eubœa" *πέρην* = later *ἀντιπέραν*: notice *πέραν* = "beyond and in a place" (*πέρα ἐν*), used with verbs of *rest*, while *πέρα* = "beyond," with verbs of *motion*.

μένεα πνέοντες, the accusative of *cognate* notion (*μένεα* = *πνῆυμα μένεος*;) so the Homeric phrases βλέπειν, δέρκεσθαι Ἄρην, δρᾶν ἄλκην, = *δραμα*, *βλέμμα*, *δέργμα*, with gen. of substantive. Common in the Tragedians.

Ἀβαντες: the most ancient inhabitants of Eubœa; according to Aristotle they passed over from Thrace to that island. See Herod. i. 146. The island is now called "Negropont."

Εἰρήριον: next to Chalcis the most powerful city in Eubœa, a colony from the Attic Eretria: see Herod. viii. 46; Thucyd. i. 15; Thucyd. viii. 95; now called "Vathy."

Ἰστίαιαν: subsequently called Oreus. Observe that the *first* syllable is here shortened, as in Ἀἰγυπτίας in Iliad i. 382, and in Odyssey Δ., 229; Compare the "ĕst," "Isthæc," &c., in Terence.

Δίου, now "Agia," on a promontory of the same name.

Κάρυστον, situated at the foot of Mount Oche, chiefly celebrated for its marble. See, however, Herod. vi. 99; Thucyd. vii. 57.

Στύρα: its inhabitants were originally Dryopians, though they denied this origin. Herod. viii. 46.

Ἐλεφάνωρ, one of the suitors of Helen, slain by Agenor.—ἕζος Ἄρης = "scion of Ares," epithet of famous warriors: see Eurip. Hecuba, 122. A metaphor frequent in the Old Testament Scriptures, and English poetry. Compare

"Fayre branch of noblesse—flower of chivalree."

*Spenser's Faerie Queene.*

540—550. ὄπιθεν κομόωντες, = "wearing hair on the back of the head" (only), and so distinguished from the other Greeks, who were *καρηκομόωντες*: "Abantiades in terga comantes." Statius. See Herod. iv. 180. This was done to prevent the enemy seizing them by the hair in front, and, as a valiant race, they would never turn their back. So the Arabians in Herod. iii. 8. Most probably a religious custom, as we find it interdicted in Leviticus, xix. 27.

δρεκτῆσι μελήρσι = "with ashen pikes, presented" (not thrown) as when the phalanx was drawn up. Like our pike-men. The usual method was to hurl the javelin or lance, and retreat into the ranks.—Ἀθήνας, Athens, the city of *Athene*: see Herod. viii. 44. The Athenians were very proud of these verses, which celebrate them as *indigenous*.—ἐνκτίμενον πτολίεθρον: so Milton of Athens—

"Where, on the Ægean shore, a city stands  
Built nobly, pure the air, and light the soil."

δήμον, here, in its first sense = "*district*," from *δέω*, and so an "enclosure marked off from the waste," just as our "town" from the Saxon "tynan," to enclose. See Arnold's Thucyd., vol. i. app. iii.; so in Odyss. i. 227. Τρώων δήμος.

Ἀρουρά, i.e., Gaia, "the Earth-Goddess."

πόλι νηῖ. This temple of Athene Polias was afterwards called Erectheium, from Erectheus, who was interred in it; he was usually regarded as its founder, since he had mainly contributed to the establishment of the worship of that goddess in Athens. In the temple was the olive statue of Athene Polias, that was said to have fallen from heaven, and many other objects of the highest veneration to the Athenians. See Herod. viii. 55. Observe that *Erecthonius* is a post-Homeric character: see Grote's Hist., vol. i. p. 75, and also pp. 261, 262. From Thucydides we learn that the Athenians wore the golden grasshopper, as a symbol of their being "the children of the corn-giving soil."

περιτέλλομένων ἐνιαυτῶν, i.e., every five years, at the end of the Panathenæa. Compare Virgil's "*lustris labentibus*."

550—560. κοσμήσαι. Scholiast explains by διατάξαι: by ἵππους here, as elsewhere, we must understand *the chariots*.

ὁλὸς ἐπίζεν = "was the only one to rival him," Lat. "*solus cum eo certabat*:" see Herod. vii. 161, on this compliment to Menestheus.

Αἶας: this was the great Ajax, son of Telamon; he differed in appearance from the Oïlean Ajax in being very tall and stout, while the latter was little, and slightly made.

Σαλαμῖνος, now "Kolûri," an island lying between Megaris and the coast of Attica. It was colonised by the Æacids of Ægina, about B. C. 620; the Megarians and Athenians disputed for its possession: the Spartans were made umpires, and the Athenians supported their claims by quoting these lines of Homer, which represent Ajax ranging his ships alongside those of the Athenians; this, however, was supposed to be an interpolation of Solon's or of Peisistratus to meet the case, and the Megarians cited another version. See Aristotle's Rhetoric (bk. i. last cap.), and Müller's Greek Literature. The Megarian version of the lines was this:

Αἶας δ' ἐκ Σαλαμῖνος ἄγεν νέας, ἔκ τε Πολύχην,  
Ἐκ τ' Αἰγυρούσης, Νισαίης τε, Τρισδῶν τε.

"Αργος, the most ancient city of Greece, under the immediate protection of Hera.

Τίρυνθά τε τειχίοσσαν, not = "walled Tiryns," as Liddell and Scott render it, but = "Tiryns full of houses," i.e., *well inhabited*. The word comes from τεῖχον = "paries," the house wall, and not from τεῖχος = "murus," the wall of a city; and the termination -εις, Lat. *osus*, implies abundance. The massive walls of this city have been the wonder of all ages, and were said to be the work of the Cyclops. Tiryns is now called "Παλιό Ανάπλι" (see Leake's Morea, vol. ii. p. 850). —βαθὴν κατὰ κόλπον ἔχουσας = "which occupy the deep gulf," as Tiryns and Asine occupied the Argolic, and Hermione the Hermionic Gulf.

560—570. ἀμπέλωντ' Ἐπίδαυρον = "Epidaurus, abounding in vines." Called "Argolis" under the Romans; now Pidhavro. Aristotle made it a Carian colony: hence called "Epicarus." See Herod. vii. 99, and iii. 50—52; Thucyd. v. 53.

Αἴγωνα, an island in the Saronic Gulf, now "Eghina." See Herod. viii. 46, and especially Grote's Greece, vol. ii. p. 432.

Ταλαϊονίδης (metri gratiâ), for Ταλαΐδης, "son of Talaus."

*Μυκήνας*, now "*Kharvāti*:" described by Homer (*Odyss.* iii. 263) as situate in a recess (*μυχῶ*) of the Argeian land; hence the *name*. Its massive walls, of which the wonderful remains still exist, were said to be the work of the Cyclops. In the heroic age it was the leading city of Greece, called by Homer *πολύχρυσος* (*Iliad* vii. 280), and *εὐρύδγυια* (*Iliad* iv. 52): see Herod. vii. 202, and Mure's *Greece*, vol. ii. p. 171.

570—580. *Κόρινθον*, now "*Gortho*:" it lay between the Sinus Corinthiacus and the Sinus Saronicus; hence called by Horace "*bimaris*." Most admirably situated for commerce, the source of its immense wealth, as it united the Ionian and Sicilian seas on the one hand, with the *Ægean*, the Hellespont, and the Pontus, on the other, and thus became the emporium of trade between the east and the west. Originally called *Ephyra*; Homer uses both terms indiscriminately. See Grote's *Greece*, vol. i. p. 165. It became the most licentious city of Greece; its patron goddess was *Aphrodite*.

*ἐκτιμένas τε Κλεωνὰs*, "*ingenti turritæ mole Cleonæ*," Statius. See Grote's *Greece*, vol. ii. p. 417.

*Σικυῶν*, now "*Vasilika*:" its plain was celebrated for its extraordinary fertility; hence Homer's term *ἐνέμοντο*. For a long period it was the chief seat of Grecian art, and renowned for its sculptors and painters. Anciently it had three names in succession, *Ægialeia*, *Mecone*, and *Telchinia*. See Grote's *Greece*, vol. iii. p. 43, and Herod. vi. 126.

*ἄρ' ἄρ' = οὐ ἄρα = "just where."*—*Ἀδρηστος*: see Herod. v. 67, 68. In historical times *Adrastus* was worshipped in the city.

*πρῶτ' ἐμβασιλευεν*, "*formerly reigned*" (*πρῶτα = πρότερον*). *Adrastus*, was the seventeenth king of *Sicyon*, according to *Pausanias*: being driven from *Argos* by *Amphiarus*, he fled to *Sicyon*, where he succeeded his grandfather, *Polybus*, in the sovereignty: he was afterwards reconciled to *Amphiarus* and became king of *Argos*.

*Ἀγίον*: It was made up of six or seven villages; this accounts for the first part of the verb *ἀμφενέμοντο*, applied by Homer to it. The latter part is accounted for by the fertility of the land, still attested by its modern name, *Vostitza*, from the gardens by which it is surrounded (*βόσται, βοστάνι*, garden). Here was held the Council of the *Achæan League*, being the chief town of *Achaia*.

*Ἀργυαλόν*, properly "*the coast-land*," subsequently called "*Achaia*." Observe that *Agamemnon's* kingdom comprises *Ægialeia*, which did not become *Achæan* until after the expulsion of the *Ionians*; on the supremacy of *Agamemnon*, see Grote's *Greece*, vol. i. p. 211.

*μετέπρεπεν*, "*took the lead amongst*:" see bk. i. 481.

580—590. *Λακεδαίμονα*, applied by Homer to the country as well as to the capital: the name is derived from the root "*Lac*" (connected with *λάκος*, *lacus*, *lacuna*), given originally to its central district, from its being sunk deeply between the mountains: hence called *κόλην*. Many of the *chasms* and rent forms of the rocks on *Mount Taygetus*, have been produced by the numerous and violent earthquakes to which the country has been subject: hence *Laconia* is here called, by Homer *κητώεσσα*, "*abounding in chasms, or hollows*."

*Σπάρτην*, stood at the upper end of the middle vale of *Eurotas*, and upon the right bank of the river; this valley was extraordinary for its beauty and fertility.

Μέσσην, now "Mezapo," the cliffs in the neighbourhood *still* abound in *wild pigeons* (πολυτρήρωνα). Leake's *Morea*, vol. i. p. 286.

\*Ελος, so called from its vicinity to a *marsh*: it was situate east of the mouth of Eurotas. On its conquest by the Dorians, its inhabitants were reduced to slavery, their name is the general designation of all Spartan bondsmen (ἐῷωτες, Helots; though some say from ἐλεῖν to capture), now called "Bizano."

Οἴτυλον, now = "Vitzilo."—ἀπάρθε, = "apart," i.e., from Agamemnon, προθυμίησι = προθυμίαις: the iota is lengthened metri gratia. Compare ὑπεροπλήρησι, i. 205.

590—600. Compare on v. 356, *suprà*.

Πύλον. The situation of this town, called the Πύλος Νηληϊός, was much disputed by the ancients. Three towns claimed to be the seat of Nestor, the Eleian Pylos, the Triphylian, and the Messenian; the greater amount of evidence is in favour of the *last*. Pindar calls Nestor "the *Messenian* old man" (Pyth. vi. 35). This view is supported by Isocrates, Eustathius, and others. Besides, the portion of the Messenian Pylus, the most striking upon the whole western coast of Peloponessus, was far more likely to have attracted the Thessalian wanderers from Iolcos, the worshippers of the god Poseidon, than a site, like the Triphylian Pylus, which was neither strong by nature, nor near the coast.

Ἐθρον, otherwise called "Epitalium," a town of Triphylia in Elis, according to Leake, now "Agalenitza:" see *Iliad*, xi. 710. Hymn. Apoll., 423, it was the "ford of the Alpheus."—Αἶπυ, "the towering city," so called, but αἶπυ, is the simple adjective.—Πτελεόν, a colony from the Thessalian Pteleum, mentioned below in line 697.

\*Ελος, near the Alorian marsh (ἔλος), whence its name.

Δάριον, a town of Messenia, now "Sulimá."

τὸν Ἑρῆϊκα: "that (famous) Thracian" (Compare Lat. "ille.")

The historical Hellenes looked down upon the Thracians as a barbarous race, and yet Hellenic tradition looked back upon them as the early civilisers of Greece, and remembered with gratitude the names of the Thracian Musæus, Orpheus, Eumolpus, and others.

Müller (*Dorians*, vol. i. pp. 472, 488), meets the difficulty here presented by making the early and later Thracians belong to *two* distinct races. Colonel Mure (*Liter. of Ancient Greece*, vol. i. p. 150), gives a more satisfactory explanation, and is not without support from Thucyd. (bk. ii. 29).

"It is certain," he goes on to say, "that in the mythical geography, a tract of country on the frontiers of Bœotia and Phocis, comprehending Mount Parnassus and Helicon, bore the name of Thrace. In this region the popular mythology also lays the scene of several of the most celebrated adventures, the heroes of which are Thracians." Again: "Pausanias makes the Thracian bard Thamyris, virtually a Phocian. He assigns him for a mother, a nymph of Parnassus called Argiope. His father Philammon is described as a native of the same region, son of Apollo, by the nymph Chione, and brother of Autolycus. . . . Here tradition places the first introduction of the alphabet. Here were also the principal seats of Apollo and the Muses. In the heart of the same region was situated the Minyean Orchomenos, the temple of the Graces, rivalling Thebes herself in the splendour of her princes, and her zeal for the promotion of art . . . it was the native country of the

Dionysian rites, zeal for the propagation of which is a characteristic of the Thracian sages . . . the most illustrious masters of poetry, Amphion and Linus, were both Boeotians."

Some, however, think the mythical Thracians were members of the extended Pelasgian race, which once occupied the northern as well as the other shores of the Ægean, until displaced in the north by the irruption of the historical Thracians: to their receiving the name of the early possessors of the country, we have several parallels in history.

Οἰχαλήθεν: from Oechalia, in *Ætolia*, distinct from the *Thessalian* Oechalia, mentioned in line 730 below, as also the city of Eurytus. Several other towns of this name laid claim to this distinction.

ἐκέλεσθον κιθαριστὴν, = "they made him quite forget his harping."

On this contest, see Müller's *Gk. Lit.* iv. 2; see also *Odysa.* θ. 63.

600—610. Γερήνιος: see *Iliad* v. 336.

Ἀρκαδίην, the central country of Peloponnese; aptly called the Switzerland of Greece: its inhabitants were a strong and hardy race of mountaineers, and like the Swiss, they constantly served as mercenaries.

Κυλλήνης ὄρος αἰνύ, now called *Zýria*; 7788 feet above the level of the sea; celebrated as the birth-place of Hermes, hence called "Cyllenius." The ancients wrongly supposed it the highest mountain in the Peloponnese: a peak of *Täygetus* rises higher.

Αἰπύτιον: see Pindar, *Olymp.* vi.—Φέγεον, now *Fonia*; represented by Virgil as the residence of Evander (*Æn.* viii. 165).

Ὀρχομενόν, called by Thucydides *Arcadian* to distinguish it from that of Boeotia: it was in a plain completely surrounded by mountains, called by Homer πολύμηλος, and by Ovid "ferax:" now called *Kalpáki*. — ἡνεμόεσσαν = Virgil's "obvia ventorum furia:" see bk. ii. v. 267.

Τεγέην, now *Piáli*; anciently a leading city of Arcadia, and famous during the whole historical period of Greece, in connection with Sparta.

Μαντινέην ἐρατεινὴν, now *Paléopoli*; equally distinguished in the mythical and historical times. Instead of the groves of oak and cork-trees, described by Pausanias, there is not now a single tree to be found there; and no poet would give the epithet "lovely" (ἐρατεινὴ) to that naked plain, covered with stagnant water and shut in by gray, treeless rocks.

610—611. θαλάσσια ἔργα = "navigation;" in *Od.* v. 67, "fishery." — ὅσσων ἐφ' = ἐφ' ὅσσων = "as far as." Compare *Od.* E. 251, τόσσων ἐπ' εὐρεῖν. With ἐντὸς ἐέργει supply αὐτήν.

620—630. Ἀκτορίωνος, a patronymic, "the son of Actor." As the attribute is immediately after both nouns Κρέδρον and Εὐρύτρου, it is generally applicable to both: this general rule holds good in Latin also. There is no need to alter the reading to Ἀκτορίωνων, as Heyne proposed.

τῶν δὲ τετάρτων: it is unaccountable that we do not find here the fifth leader of the Epeans, Otus, who is mentioned in *Iliad* O. 518.

Δουλιχίαια, mentioned in the *Odyssey* as subject to Ulysses, and celebrated for its fertility (*Od.* i. 245; ix. 24; *Hymn. Apoll.*, 429): its site has been much disputed. Leake observes that "Petala, being the

largest of the Echinades, and possessing the advantage of well-sheltered harbours seems to have the best claim to be considered the ancient Dulichium."—*Ἐχιδών*: according to Pherecydes, the Echinades were deserted: their name was derived from the "echinus," "sea-urchin," because of their sharp and prickly outlines: they lie off the coast of Acarnania: see Herod. ii. 10, and Thucyd. ii. 102.

*ῥαλονσι*, here intransitive: see Sophocles, *Ajax*, 604.

*παρπὶ χολωθεῖς*, "indignant at his father" Augeas, who refused to give the promised reward to Heracles.

630—640. *Κεφαλῆνας*. Homer calls Cephalonia by the name "Same" and "Samos." It was the largest island in the Ionian Sea, and fronted the Corinthian gulf and Acarnania. Herodotus (ix. 28) is the first to call the island *Cephalonia*.

*Ἰθάκην*, now *Thiaki*: this island was the scene of a great portion of the *Odyssey*.—*Νήριον*, a mountain in the north of *Ithaca*: see *Od.* ix. 21; *Virg. Æn.* iii. 271, (now called "Anoge,") Virgil took it for an island.—*Ζάκυνθον*, now *Zante*, subject to Ulysses; called "nemorosa" by Virgil.—*Ἡπειρον* = "the mainland," i. e., the whole western coast of Greece from the Acroceraunian Promontory, as far as the entrance of the Corinthian Gulf, in contra-distinction to *Coreyra* and the *Cephalonian* islands: in this sense the word was used not only by Homer, but up to the Peloponnesian War (*Thucyd.* i. 5).—*μυλτοπάρρησι*, "red-cheeked," having the stern and prow painted with vermillion: in the *Odyssey* xi. 124, *φοινικοπάρρησι*.—*Καλυδῶνα*: in heroic times the chief city of *Ætolia*; now *Kurt-agá*. See *Iliad* ix. 529.

640—650. *οὐ γὰρ . . . ἦσαν*, = "for they were not;" euphemism for death: so in the touching story of Joseph we have "and one is not;" and in the New Testament Rachel weeps for her children, because "they are not." Compare Shakspeare in *Hamlet*, "To be, or not to be, that is the question."

Respecting *Meleager*, see *Iliad* xi. 525, and the excellent observations of Grote, vol. i. page 197.

*τειχιόεσσαν*: see on ver. 559, *supra*.

*ἀργινόντα Λύκαστον*, = "white Lycastos;" probably from *λευκός*, white, and *ἔστυ*, city; as "Alba (urbs) Longa." Compare Virgil's "Paron niveam." Horace's "claram Rhodon," as they lay on chalky hills = Lat. "rupis candentibus." So our "Albion," from the white cliffs.

*Κρήτην ἑκατόμπολιν*, now "*Candia*;" illustrious in the early ages of Greece, and insignificant in later times. Bishop Thirlwall (*Hist. of Greece*, vol. i. page 288), has given an excellent account of its early state. Virgil imitates Homer's account.

"Centum urbes habitant magnas, uberrima regna," (*Æn.* iii. 106.) See also Horace, *Od.* iii. 27. It was celebrated for being the birth-place of Zeus, the realm of Minos, and the mother of Grecian navigation. In historical times the infamy of the Cretan character was qualified by the single virtue of affection for their mother-land (*μητρὶς*), a word peculiar to Crete. The island was neutral in both the Persian and Peloponnesian Wars. In the *Odyssey*, Crete has only "ninety" cities: ten cities are supposed to have been destroyed in the struggle between Leucus and Idomeneus.

650—660. *Ἐνναλίφ*, "the warlike" (not found in the *Odyssey*): either epithet of Ares, or used for Ares himself, in the *Iliad*: the

distinction between Enyalios and Ares, as separate Gods, is post-Homeric. As a counterpart Homer gives Enyo (Iliad v. 333), the Goddess of War, who accompanies Ares in battle and the destruction of towns.

ἦδς τε μέγας τε, "both brave and tall;" both heroic attributes of primary importance.

Ῥόδον, "Rhodes;" so called from ῥόδον (which appears as its symbol on its coins); properly "the island of Roses." It had received Dorian settlements as early as the Trojan War, as the Heraclid Tlepolemus led its ships to Troy. Its three most ancient towns were Lindus, Ialysus, and Camirus (Herod. i. 144). The island was very wealthy, and its fertility was remarkable. The Rhodians were illustrious for bravery, political sagacity and integrity, and a chivalrous sense of honour. Homer calls them ἀγροῶχον = "lordly," "high-minded," a word whose bad sense, "overweening," is post-Homeric.

βῆν Ἡρακλῆην, = "to the might of Heracles." Compare Horace's "Herculeus labor." Shelley has "Demogorgon — a tremendous gloom." Milton has "the angelic virtue;" "the might of Gabriel;" and "the violence of Ramiel." This periphrasis is not a mere pleonasm for a *personal* name: it personifies the quality which is the essence of the individual, representing him in that light in which the mind would or should naturally regard him; so the words ἦς, κῆρ, μένος, σθένος, are applied in Homer to *persons* as their *distinctive* traits.

Ἐφύρης, in *Elis*, the capital of Augeias, whom Heracles conquered; distinct from the Corinthian Ephyra and the Thesprotian Ephyra, which are also mentioned by Homer.

660—670. αὐτίκα, = "instantaneously," i. e., at one blow.

βῆ φεύγων, "proceeded to fly," from the vengeance of his kinsmen: see Iliad ix. 630. See Grote, vol. i. page 33. Purification for homicide seems post-Homeric.

οἱ ἄλλοι: observe that *οἱ* is the dat. of personal pronoun *οἷ*.

ἐκ Διός = "of Zeus," i. e., by Zeus: this poetic use of *ἐκ* for *ἐπὶ*, expressing the *agent*, is common in poetry and in Herodotus, rare in Attic prose. So in English poetry "of" for "by," as in

\* \* \* . . . . "Now scorned of me,

For she being feared of all . . . . obeyed of none."

*Shakespeare, Richard III.*

ὅστε ἀνδρῶσι: τε with relatives has the force of *τε*, giving energy and emphasis.

τριχθα καταφυλαδόν. In every Doric state there were three *clans*, the Hylleis, Dymanes, and Pamphyles: see Od. xix. 177.

κατέχευε: according to the myth, Zeus covered Rhodes with a *golden* cloud, whence he rained down riches upon them. See Pindar, Ol. vii. 63.

670—680. Σύμηθεν, "from Syme," between Rhodes and Cnidus. Nireus is here said to be the son of Charopus ("bright-eyed") and of Aglaia ("splendour"), evidently mythical personages. Nireus is not again mentioned in the Iliad.



μετ' ἀμύμονα Πηλεΐωνα, "next to the blameless Peleid," (μετὰ = Lat. *secundum*).

Κρόπαθον, Epic = κάρπαθον, now "Sharpanto."

Κῶν, now *Stanko*, an island in the Myrtoan sea, "one of the most renowned of that beautiful chain, which covers the western shore of Asia Minor." See Thucyd. viii. 41, for its earlier name *Meropis*.

680—690. νῦν αὖ τοὺς, supply ἔσπετε.

Ἄργος: here called "*Pelasgic*," to distinguish it from the *Achaean* Argos, Iliad ix. 141. According to Leake, it here signifies the *whole* of Thessaly, not a town or district merely; as the line in Homer marks a separation of the poet's topography of Southern Greece and the Islands, from that of Northern Greece.

Τρηχίνα; afterwards called *Heracleia*, after *Heracles*.

Φθίην, probably the ancient name of *Pharsalus*.

Ἑλλάδα: here a small district of *Phthiotis* in Thessaly, containing a town of that name: from this place the Hellenes gradually spread over the whole of Greece.

Μυρμιδόνες: according to the myth, Zeus peopled *Ægina* by changing ants (*μύρμηκες*) into men, whom, *Peleus*, the father of *Achilles*, brought into Thessaly.

690—700. ἐγχεσιμῶρους = "raging with the spear," of the heavy-armed, who fought *hand to hand*, and did not throw it, and retire.

Πύρασον ἀνθεμέντα, "*Pyrasus*, abounding in flowers;" as *Phylace*, a town of *Phthiotis* in Thessaly. Subsequently called *Demetrium*, from the sacred enclosure of *Demeter*, mentioned by *Homer*, now called *Kókritra*.

Πτελεὼν λεχεπόειν, = "grassy-couched *Pteleos*," now called *Ptelio*; situated on a peaked hill: on its side is a large marsh, which, as *Leake* observes, was probably the rich and productive meadow, where cattle *reposed* and *pastured* according to the Homeric epithet: ἔχεν κᾶτα γαῖα μέλαινα = "the dark earth had closed over him:" (see Iliad iii. 243); ἀμφιδρυφής, "rending both her cheeks" (in grief).

δόμος ἡμιτελής, "a home half-complete," i. e., *χήρος*, "widowed," wanting its lord and master. Marriage is often called *τέλος* by the Greek writers, and so ἡμιτελής = "that which contains only half the marriage," the husband or wife being *absent* or *dead*. *Ovid* has "*domus vidua*."

700—710. οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, κ.τ.λ. = ἀλλ' οὐ μὴν οὐδ' οὔτοι, = "but assuredly not even those were without a chief, no (they were not), though they pined for [their own] chief."

αὐτοκασίγνητος = "very brother," full brother, i. e., by the same father and mother.

πρότερος, supply γενεῇ = προγενέστερος of ver. 555.

Πρωτεσίλαος, was celebrated for his love and devotion to his wife *Laodameia*.

710—720. παρὰ Βοιβηίδα λίμνην, = "fast by lake *Bœbe*." λίμνη, properly = "salt-lake," or generally, according to *Nitzsch* = "aquæ, quarum ripæ propinquæ." Thessaly was remarkably fertile, more especially along this lake, which is now called "*Karla*." In this neighbourhood *Apollo* fed the herds of *Admetus*. *Euripides* speaks of it as πολυμηλοτάτη, which the numerous flocks still seen in the vicinity, confirm. On the term ἐνέμοντο, see above, ver. 490.

Ἰαωλκόν, called also by *Homer* εὐρύχορος, Od. xi. 156; an indica-

tion of its magnitude: it was the rendezvous of the Argonauts, and lay in the Magnesias district: scarcely known in the historical times: its ruins are near *Volo*.

*Ἀλκίπυτος*: her sacrifice of herself for her husband Admetus forms the subject of a beautiful play, by Euripides, called *Alceste*.

720—730. *Ἀθήμνη*. In the *Ægean* sea between Mount Athos and the Hellespont. The whole island bears the strongest marks of volcanic agency, hence its connection in the myths with Hephæstus, who fell from Heaven upon this island (*Iliad* i. 594). Its earliest inhabitants were *Senties*, a Thracian tribe, probably robbers (from *σίνωμα*), see *Iliad* i. 595, and *Odys.* viii. 294. The later inhabitants were called *Minyæ* and were the sons of the colonising Argonauts. The observation of the Scholiast that Philoctetes was left on this island to be cured is fully borne out by the present practice of Turks and Greeks, who cure wounds and the bites of serpents, as the ancient physicians did, by terra Lemnica which is the chief production of the island. The story of Philoctetes forms the subject of a pathetic drama of Sophocles.

Lemnos is now called "Stalemene," from *εἰς τὰν Ἀῆμνον* as we have "Stanko" (modern name of Cos) from *εἰς τὰν Κῶν*, "Stamboul" (modern name of Constantinople) from *εἰς τὰν πόλιν* "Standia" (modern name of Dia, near Crete) from *εἰς τὰν Δία*.

*θλοόφρονος ὕδρου*, "death-designing water-snake:" see *Odys.* i. 52. *μυήσασθαι ἔμελλον*: see bk. v. 694.

*Τρίκλην*, a Thessalian city in Histiotis; was subject to the two sons of Asclepius, or *Æsculapius*, who went to the Trojan war. It possessed a temple of *Æsculapius*, the patron god of physicians. Leake found here an inscription on a marble to "a god-like physician, named Cimber." It is now called *Trikkala*. See Grote, vol. i. page 348, for the skill of Podalirius and Machaon.

730—740. *Ἀστέριον*: Leake remarks that there are some ruins at Vlokho which represent Asterium, while the white calcareous rocks of the hill explain and justify Homer's language *Τιτάρεοι τε λευκὰ πέτρῃα* (*τίτῆρος* = "lime-stone").

*Γυρτώνην*, a rich plain of Perrhæbia in Thessaly, now *Tutára*.

*Ὀλοσσόνα λευκήν*, now *Elassona*; in Perrhæbia of Thessaly, called white from its white argillaceous soil.

*τῶν αὐτῶ ἡγεμόνευε* = "on the other hand [another], Polypstes led those" (*ἀνθε* = *δέ*, in line 718 above, adversative = Lat *at*).—*κλυτός*, here an adjective with two terminations; a construction common in Attic, hence "schema Atticum," its name.

*ἡματι τῷ*, "on that eventful day:" see note above on ver. 482.

740—750. *Φήρας*, Centaurs: the notion of Hippocentaurs is post-Homeric.

*οὐκ ὁλος, ἅμα τῷ γε Λεοντεύς*, = "(he) was not the only one (to lead them), no, for with that one was Leonteus." See note on v. 60, *Iliad* i.

*Δωδώνην δυσχείμερον*: see *Iliad* xvi. 233; *Odys.* xiv. 327: a town in Epirus, celebrated for its oracle of Zeus, the most ancient in Hellas: here, however, it is believed that Homer mentions a town in Thessaly of that name.

750—760. *Ἰμερὸν Τιταρήσιον*, now called *Elassonitsko* or *Xerághi*. Its source was in Mount Titarus, a part of the Cambunian range, joining the Peneius between Larissa and the vale of Tempe. It was afterwards

called "Eurotas" and "Orcus," and was regarded as a branch of the Styx (a naphtha stream, supposed to flow out of hell, by which the gods swore), as its waters floated, like oil, on the surface of the Peneius, now called *Palambria*. In the lower part of its course, after leaving Larissa, the Peneius flows rapidly, and is full of small vortices; hence Homer's *ἀργυροδίνης*. Leake thinks the poet has carried his flattery too far in comparing to silver the white hue of its turbid waters, derived entirely from the earth suspended in them. The water of the Titaresius, on the other hand, was *clear* (*καλλίβρεον*), and floated on the Peneius.

*Στυγὴς*: properly a very high waterfall descending into the Crathis in Arcadia. The scenery about it is one of wild desolation: this and the inaccessibility of the spot, with the singularity of the waterfall, invested the Styx with superstitious reverence. See Iliad xv. 37, and viii. 369, where it is accurately described. The Greek and Roman poets transferred it to the invisible world. The belief in the poisonous nature of the water still continues in the neighbourhood. It is now called τὰ Μαυρανέρια, or the "Black Waters," and τὰ Δρακονέρια, the "terrible water."

*Μαγνήτων*, a Pelasgic race, who dwelt along the eastern coast of Thessaly, between Mounts Pelion and Ossa and the sea.

*Πήλιον εἰσείφυλλον*, now called *Zagora*, close to Mount Ossa, to which it is connected by a low ridge. It is still covered with venerable forests, of oaks, chestnuts, beeches, elms, and pines, justifying Homer's constant epithet, and the description of other poets. Here the Argonauts found timber to build their ship Argo.

760—770. *ὅτρυχας*, poet. = *ὁμότρυχας* = "alike in coat" or colour.—*οἰέτας* = *ὁμοέτας* = "alike in years."—*σταφύλη*, = "by the plumb-line," i.e. exactly of the same height as if they had been measured by the plumb-line.—*Ἀπόλλων*: here as the *νόμος θεός* (from *νομός* = "pasture-land"). There are only a few allusions in Homer to this side of his character, though so popular and prevalent afterwards: Virgil's "Pastor ab Amphryso:" see Hymn to Hermes, 22 and 70; and Iliad xxi. 488. See Müller's Dorians, vol. i. page 233.

*φορεούσας* (frequent. of *φέρειν*), = "that were wont to bear."

*ἱπποι*: supply *φέρεται* ἦσαν.

770—780. *ἀπομηνίσσας*, intensive: see Iliad Ω. 65.

*ἀλγανέρι* = "hunting spears;" from *αἶξ*, the chamois.

*ἱπποι . . . ἕκαστος*: compare the use of the Latin *quisque* with the plural.—*λωτόν*, = "clover:" the lotus of the Lotophagi was a tree.—*δρεπόμενα*, = "browsing;" only Homeric.—*εὖ πεπνυκασμένα*, = "well-covered," i.e. *πέπλοις*. By *οἷδ'* understand *ἔναυτες*.

780—790. Compare "He seemed in running, to devour the way," Shakspeare's Henry IV.—*ἐπὶ νέμοιτε*, "would be pastured upon (i.e. devoured) by fire." The optative of the verb in comparisons of what might be, rather than what is ("ut in re cogitatâ").

*Δῖ*, "in honour of Zeus;" as *tibi* is often used in Lat.: "*tibi* suaves Dædala tellus," Lucretius; "*tibi . . . floret ager*," Virg. Georg. ii. 5.

*Ἀρμιοίς*, "the Syrians." Such is the term by which Homer and Hesiod both speak of them; the word "Syrian" is post-Homeric. The ancient native name of Syria was "Aram;" its modern name is *Esh-Sham*: hence Virgil, "Inarime," Æn. ix. 716.

διέπρησσαν πεδίοιο : verbs of motion in Epic poetry generally take a genitive case of the space over which the motion proceeds.

*Iris*, the messenger of the Olympian gods in the *Iliad*, as *Hermes* in the *Odyssey*. Some derive her name from *είρω*, *έρω*, "to speak;" others, with more probability, from *είρω*, "to join," whence *εἰρήνη*, "peace," and so she would appear as the restorer of peace in nature, in the form of a rainbow, a form unrecognised by Homer, though he calls the rainbow itself *Iris* (*Iliad* xi. 27). This brilliant phenomenon, which vanishes as quickly as it appears, was regarded as the *swift* minister of the gods.

790—800. τῇ μιν εἵσαμένη (middle), = "having made herself like to." —ἐν εἰρήνης = "in the time of peace." —ἐφ' ἡμῶν = "nostrā memoriā." The addition of a participle to the genitive of time, as ἐπὶ Κέρου βασιλευόντος, is a post-Homeric development of the language. —ἐρχονται πεδίοιο : compare above on διέπρησσαν πεδίοιο.

800—810. πολυσπέρων, exactly = "widely-disseminated."

κοσμησάμενος πολιήτας, "marshalling (only) his own citizens:" observe the force of the middle.

810—830. αἰψία κολώνη. This hill lay in front of the Scæan gate, in the plain.—περιδρομος (passive) = "that can be run round," i.e. standing clear, detached.—κυκλήσκουσιν (intensive and frequentative of καλέω) = "ever call," "are wont to call."

Βατίειαν = "the thorn-hill" (from βάτος, "thorn").—Myrina, "the far-springing," was, according to Strabo, one of the Amazons: see bk. iii. 189.

μέγας κορυθαίολος Ἑκτωρ, "tall Hector, of the motley helm." Newman observes that the Greek αἶολος is = Lat. *varius*; the verb in *Od.* xx. 17. means *variat*; and that there is no indication of "rapidity" or "flexibility" ever being intended; qualities not found in Hector's helmet, as here, or in Ajax's shield, *Iliad* vii. 222. This view appears an *extreme* one. Büttmann (*Lex. sub voc.*) has certainly established the signification here repudiated, and which will explain such expressions as αἶολω (*Odys.*), Pindar's αἰολοβρόντης, Hesiod's αἰολόμητις, and Homer's πόδας αἶολος ἵππος, αἶλαι εὔλαι, κ.τ.λ. See note on bk. iv. v. 490.

Ἰδῆς ἐν κνημοῖσι, "in the woody passes of Ida" (Lat. *saltus*): see on personification of mountains. Note on v. 495, bk. i.—ἐννηθεῖσα, "bedded with."

Πατύειαν, a town of Mysia, on the Propontis; called so from the *figs* which grew there in abundance: now *Shamelik*.

830—877. περὶ πάντων = *præ cunctis*, = "above all men."—Κῆρες γὰρ ἄγον, κ.τ.λ. = "for the fate-goddesses of black death kept driving them on" (to destruction). Compare the case of Eli's sons: "Notwithstanding they hearkened not unto the voice of their father, because the Lord *would* slay them" (1 Sam. ii. 25).

Σηστόν, chief town of the Thracian Chersonese, and opposite to Abydos, and, with it, famed for the bridge of Xerxes, and the romantic loves of Here and Leander; now *Jalowa*. See Virgil, *Georg.* iii. 258; Ovid, *Epist.* xviii., and Byron:

"The winds are high on Hellas' wave,  
As on that night of stormy water,  
When Love who sent, forgot to save  
The young, the beautiful, the brave,  
The lonely hope of Sestos' daughter."

*Bride of Abydos.*

*Ἄσιος*: see note on bk. ii. 460.—*ἑρχαμος*, = “file-leader.”—*αἰθωνες*, “fiery” (*αἶθω*).—*Πελασγῶν*: always kept distinct by Homer from Achæians, Athenians, or any of the subsequently called Hellenes. Argos in Thessaly is called Pelasgic, in direct contradistinction to Achæian Argos: see bk. ii. 681, and bk. ix. 141. See Grote, vol. ii. chap. 2; and Bishop Thirlwall's Greece, chap. ii.

*Ἑλλησπόντος*, now “the Dardanelles,” which divide Europe from Asia, and unite the Propontis with the Ægean Sea. The Greeks derived the name from the mythic Helle. Here Homer calls it the “strong-flowing” on account of the strong currents arising from the conflux of the Ægean and Euxine: in *Iliad* vii. 86, it is called *πλάτυς*, “broad,” because Homer conceived it as a *wide river* flowing through thickly wooded banks into the sea. Its breadth is about one mile in the narrowest part; in the broadest about ten.—*Κικόνων*: see Herod. vii. 59.

*Ἰλίου κῆρ*: see on bk. ii. 658.

*ἔξ Ἑνετῶν*: a band of these Paphlagonian Eneti under Antenor, settled on the coast of the Adriatic; the modern Venetians (see Virgil, *Æn.* i. 242) according to some: the evidence is rather mythic than historical.

*Παρθένιον ποταμόν*, the most important river on the west of Paphlagonia: its name was really a corruption of the native term, “Bartine,” though the Greeks fabled that it was so called from Artemis, who bathed in its waters, or from the purity of its waters.

*ἔξ Ἀλύβης*, = “the country of the Chalybes,” whence *silver* came. As the Greeks called iron or steel *χάλυψ*, it is possible they received both the thing and the name from these ancient miners: see Xenoph. *Anab.* iv. 7.

*κεράϊς*, properly of an ox; = “throw down with its horns.”

*Μήσιον*: their country was afterwards called Lydia.

*Γυγαίη λίμνη*, west of Sardis; now *Enli-Gheul*.—*Καρῶν βαρβαροφάνων*: the term *βάρβαρος* is not used by Homer as a *distinctive* term, designating non-Hellenic as opposite to Hellenic, but in the *wider* sense implied in Ovid's line,

“Barbarus hic ego sum, quia non intelligor ulli.”

The Egyptians had a word corresponding to this *βάρβαρος*: see Herod. ii. 158. Compare Homer's designation of the Sinties in *Od.* viii. 294.

*Φθειρῶν ὄροι* = “the mount of pines” (*φθεῖρ*, “pine”); either Mount Latmos or Grias.

*ὑπὸ Τμώλῳ*, “at the foot of Tmolus.”

*Ξάνθου*: the Xanthus, in Homer, is not only a Lycian river (as here), but is also the sacred name of Scamander, the Trojan river.

### BOOK 3.

**ARGUMENT.**—Paris proposes to fight with Menelaus, in single combat, for Helen and her treasures, but retires in terror from the advancing hero. Hector rebukes him for his cowardice, and induces him to engage. A treaty is arranged. Paris narrowly escapes death, and

is rescued by Aphrodite, who bears him to the chamber of Helen. Menelaus claims her with her treasures, according to the terms of treaty.

1—20. ὄρνιθες ὥς. The -θες of ὄρνιθες is made long by arsis. ὥς, = "as," has the accent, since it follows its word; otherwise ὡς ὄρνιθες.—ἦντε περ, "exactly as:" see bk. i. 252.

ἀθέσφατον ὕμβρον, = "the great and terrible thunder storm." ὕμβρος has generally Διός joined with it; ἀθέσφατον, properly = "such as a god could not or would not utter forth;" used, however, very much like our colloquial terms, "terrible," "dreadful."—πέλει οὐρανὸς πρό = "is wont to be in the heaven, before them" = πρὸ οὐρανό: see note on bk. i. 284, for πέλει.—Πυγμαῖοι, "Pygmæi quasi onbitales," St. Augustine: the Lilliputians of old, whose height was no greater than that of a man's arm from the elbow to the closed fist (πυγμῆ). See Herod. iii. 37, and compare Milton,

"than that small infantry  
Warred on by cranes."

"The Gammadim" (from *gammad*, "a cubit"), mentioned in Ezekiel xxvii. 27. Aristotle and Pliny believed in the existence of such a race, a belief which the observations of recent travellers in Africa do not invalidate.—ἑρπαι: Büttmann observes, "The cranes, like our birds of passage in the northern part of the world, arrive in the night, and fall upon the pigmies *early in the morning*." Compare Virgil's imitation, *Æn.* x. 264,

"Quales sub nubibus atris  
Strymoniae dant signa grues, atque aethere tranant,  
Cum sonitu, fugiuntque notos clamore secundo."

Compare Shelley,

"As multitudinous on the ocean line  
As cranes upon the cloudless Thracian wind."

ἔριδα προφέρονται = Lat. *certamen edunt*. Some say that the monkeys in Africa are signified by the pygmies, whom the cranes attacked.  
οἱ δ' ἔρ' ἔσαν, κ.τ.λ.: imitated by Milton, *Paradise Lost*, i. 559,

"thus they  
Breathing united force with fixed thought,  
Moved on in silence."

νυκτὸς ἀμείνω, because the sheep are then scattered, and not folded, as at night.—ὥς ἔρα, "just in this manner:" see on bk. i. 96.—κονίσαλος = "dust in motion," but κόνις = "at rest," Scholiast.

διέπρησσαν πεδίοιο: see bk. ii. 785. Compare Lat. "conficere iter."—Τρωσὶ μὲν προμάχισεν, = "was fighting in front of the Trojans," as their champion, in the foremost rank, πρόμαχος or πρόμος.—Ἀλέξανδρος = "Man-defender." Paris was so called by the shepherds of Ida, since he defended them against robbers.

θεοειδής, = "godlike in form" (θεός and εἶδος) i.e., *beautiful as a god*; always of *outward* beauty, and usually applied to *young* heroes, such as Paris, Telemachus, and others: never applied to *things*.—θεουδής (from θεός and δέος), = "God-fearing."—θεοεικέας, = "god-like (in form

and soul), takes in the *outward* beauty, expressed by *θεοειδής*, but, in addition, it designates those attributes of prudence, valour, justice, which go to make up the *moral* beauty of divinity. Paris, for instance, is not *θεοείκελος*, but always *θεοειδής*, whereas Achilles (Iliad i. 131), and those of his stamp, are *θεοείκελοι*, as well as *θεοειδείς*. This is Plato's view of the word, who transfuses so much of the Homeric sense into his own beautiful language. He says—*θεοείκελον τὸ φύσει δίκαιον, καὶ καλόν, καὶ σῶφρον*. Observe that *θεοείκελος* is properly used of *persons*, and the form *θέσκελος*, of *things* = "God-beseeming," and sometimes merely = "wonderful." — *ἀντίθεος* = "a match-for-a-god" (in *strength* or outward beauty). — *ἰσόθεος* = "equal to a god," — the peer of a god (in *rank* or *size*), especially used of *kings*; and so in Attic Greek. — *θέσφατος* = "caused by the word of God," either God-created, or God-ratified, or God-uttered. — *θεῖος*, "divine," in all its senses. — *δῖος*, = "Zeus-born," or "sacred to or protected by Zeus, or some other of the gods." — *θεσπέσιος* = "superhuman," or "unearthly," seems to have a *negative* rather than a *positive* sense: sometimes, however, = "God-inspired," or "decreed by Heaven."

*παρδαλέην*. In Iliad x. 22, Agamemnon is represented wearing a lion's skin. By poets skins are often ascribed to heroes and imaginary beings. The high-priest of Egypt wore a leopard's skin on grand occasions; see Sir Gardner Wilkinson's Egypt, vol. i. page 279. With *παρδαλέην*, supply *δορὰν*.

*κεκορυμμένα χαλκῷ* = "crested with bronze," i.e., having bronze heads (metaphor from the *κόρυς*, the helm or crest).

*προκαλῖ(ε)το* (imperative and iterative) = "kept challenging."

20—40. *ὥς οὖν*, "when therefore." *οὖν* = *ἐόν*, *οὖν*, "it being so," from *εἶμι*, is used by Homer as an illative particle only in such forms as *ἐπεὶ οὖν*, *ὥς οὖν*. — *μακρὰ βιβῶντα*: so Milton, Par. Lost,

"Satan, with vast and haughty strides advanced."

*μαχέσασθαι* = "at once to fight" (the force of the aorist; see on bk. i. 18). — *ἔσπε λέων, κ.τ.λ.*, imitated by Virgil, *Æn.* x. 723. Observe how the dactyls *spring* onwards to imitate the act described.

*πεινῶν*: this explains not only why he cares not for hounds, but also why he devours the *dead* body (*σῶμα*, while *δέμας* is the *living* body in Homer), which he never touches except in extreme hunger; and compare,

"The other lords, like lions wanting food,  
Do rush upon us, as their hungry prey."—*Shakespeare*.

*φάτο γάρ* = "he kept saying *within himself*," and so "thought:" the force of the middle and the imperfect: see on bk. i. 361.

*τίσσεσθαι* = "take vengeance on:" from *τίνω*; see on bk. i. 42.

*σὺν τεύχεσιν* = "with his *harness*," i.e., the *whole* armour of the hero, hence always plural: both the form and the full force of the word may be rendered by the old English "harness." Compare Milton's "bright-harnessed angels."

*ὥς ὅτε*, elliptical for *ὥς ἔστι τότε, ὅτε*. In this simile observe that, as usual, *aorist verbs* are employed, *ἀπέστη, ἔλλαβε, ἀνεχώρησεν, εἶλε*, best rendered by "wont to," though in most cases they would fully bear the usual aorist force of *immediateness*. This simile has been imi-

tated by Virgil, *Æn.* ii. 379; and so Macaulay (*Lays of Ancient Rome*), who avows such imitations:

“As turns, as flies the woodman  
In the Calabrian brake,  
When through the reeds gleams the round eye  
Of that fell speckled snake.”

*δελσας Ἀτρεός υἱόν.* “Conscience makes cowards of us all.”

*Shakespeare.*

Nothing can be more remarkable than the resemblance between the conduct of Paris here, and that of Sextus Tarquinius as related by Livy.

*Τρωσὶν μὲν προμάχιζεν* Ἀλέξανδρος finds a perfect parallel in Livy's words, “*Tarquinius ostentantem se in primâ exsulum acie,*” while the cowardly retreat of the conscience-smitten and adulterous Paris finds its parallel in the retreat of the infamous Sextus: “*Tarquinius retro in agmen suorum infenso cessit hosti.*” See Macaulay's *Lays of Ancient Rome* (Introduction).

*Δύσπαρι* = “ill-omened Paris.” So in *Odyss.* xxiii. 97, *μητὲρ δύσμητερ*, and in Eurip. *Orest.* 1388, *Δυνσελένας*, = “ill-omened Helen.” Compare *Æsch. Agam.* 689.

*εἶδος ἄριστε*: this explains *θειδής*, the peculiar attribute of Paris.

40—60. *ἄγονος*, “unborn” here, generally = *ἄτεκνος*, “childless.”

*αἶθ' ὄφελος* = Lat. *quum debuisses*.

*εἶδος ἔπ'* = *εἶδος ἔπεστι*: observe the accent of *ἔπι*.

*ἀλκή* = “courage,” distinct from *ῥώμη* = “strength,” merely. —

*μυχεῖς ἀλλοδαποῖσι* = “having intercourse with those of another soil:” passive in middle sense. — *ἐξ Ἀπείης γαίης*: see on bk. i. 270. — *νύον* = Lat. *nurus*; properly a “daughter-in-law;” often, any relation by marriage. — *παντὶ τε δήμῳ* = “the whole country” (district, as opp. to the town).

*πῆμα*, *χάρμα*, *κατηφείην*, and *λῶβην* (verse 42), all abstract forms for the concrete: see on bk. ii. 235.

*οὐκ ἂν δὴ μείνειας* = “couldst thou not wait one instant for?” observe the momentary action indicated by the aorist.

*οὐκ ἂν τοι χράσμη* = “cannot at all avail thee:” *ἂν* in the negative sentence generally strengthens the negative force.

*τά τε δῶρ', ἥ τε κόμη, τό τε εἶδος*: (the articles, or rather the demonstratives, here are all personal, like the Latin *iste*) = “both those gifts of Aphrodite thou hast, as well as thy tresses, and thy beauty.” So Horace, *Od.* i. 15:

“Nequicquam, Veneris præsidio ferox,  
Pectus cæsariem, grataque feminis  
Imbelli citharâ carmina divides . . .  
. . . tamen, heu, serus adulteros  
Crines pulvere collines.”

*λῶβον ἔσσο χιτῶνα*: either of stoning to death (a common punishment for adultery), or, according to the Scholiast, of being buried. Compare La Fontaine, “*La cour lui taille un beau pourpoint de pierre.*” *ἔσσο*, *pluperfect* (2nd singular) of *εἶμαι*, “I am clothed,” used in a middle sense.

60—80. *Ἐκτορ, ἐπεὶ με*, an ellipsis of apodosis: supply, “I must endure it.” — *εἰσιν*, “is driven.” — *ἐπὶ* with a genitive often follows a



verb that implies a *passive* notion, as *θύσκειν ὑπό τινος*.—μή μοι, asyndeton = prose form ἀλλὰ μή μοι. For ὅς βα, see on bk. i. 96.—ἐκὼν δ' οὐκ = *non arbitrio suo*.

ἐλὼν εὖ = "having taken with a blessing" ("feliciter, non omnino," Nägelsbach), i. e., to his good fortune, reminding one of the expression, "much good may they do him."

οἶκαδ' ἀγέσθω = "let him lead to his *own* home:" force of the middle.

ῥῥια .... ταμώντες: see bk. ii. 124.—κάθισον Τρῶας = "at once make the Trojans sit down."—συμβάλετ', "at once match" (mark the force of both aorists).

Ἀχαιῖδαι: supply γαῖαν; the territory of Achilles in Thessaly.—Τροίην: see on bk. ii. 237.—μέσσον δουρὸς ἐλὼν, elliptical; supply ἔγχος = "having grasped his lance by the middle of its shaft," the genitive indicating the part seized.

ἐπετοξάζοντο = "began to direct their bows."—τετύσκεσθαι, "to aim," and βάλλειν, "to throw," in Homer always take an *instrumental* dative: so in English, "to pelt with stones."—μακρὸν ᾄωσεν = "shouted so as to be heard afar."

80—100. στεῦται = "continues standing," i. e., as if to do something; hence from the notion of maintaining one's ground comes that of "insisting" or "determining." The word is purely Homeric.

τεύχεα κάλα: see above, 20—40.—κέλεται: see on bk. i. 74.

οἶους . . . μάχεσθαι = "to fight in single combat."

ἄκην .... σιωπῇ = "in perfect silence." σιγῇ, "absence of articulate sounds;" σιωπῇ, "absence of all sound," is a distinction not always observed.

πέποσθε = 2nd perfect of πάσχω; syncopated form of πεπόνθατε.—φρονέω .... ἦδη = "I am minded . . . that henceforth," i. e., I mean that henceforth, Ἀλεξάνδρου ἀρχῆς = ἀρχῆς τῆς ξριδος ἀπ' Ἀλεξάνδρου γενομένης (Dübner). Paris is called νεikeos ἀρχή, Iliad xxii. 116, and his ships, νῆας ἀρχεκκούς, Iliad v. 61. Fäsi takes it as a Hendyadiaz, and compares Iliad ii. 377, καὶ γὰρ . . . μαχησάμεθ' . . . ἐγὼ δ' ἤρχον χαλεπαίνων.

100—120. οἴσετε . . . ἄξετε, "bring and drive *without delay*." (καρπαλίμως in ver. 117, *infra*); not *futures*, but Epic aoristic imperatives: see Büttman.

Λευκὸν . . . μέλαιναν, the former for the Sun-God, the latter for the Earth-Goddess.—Πριάμοιο βίην: see on bk. ii. 668.—αὐτός, Lat. *ipse*, "in person."—ὑπερφίαλοι: quasi ὑπερβίαλοι (from ὑπέρβιος, by dialectic change), firstly = "very powerful;" secondly, as here, "overbearing." The ὑπερήφανος = "the proud in thought," ἀλαζών = "the boastful in word," ὕβριστής = "insulting by personal outrage," ὑπερφίαλος = "insulting by public outrage:" such distinctions are very generally observed.

ῥχ' ἀριστα = *quàm optima*, Lat.

ἐπὶ στίχας = "along the ranks" of the foot-soldiers.

πλησίον ἀλλήλων: each placed his arms near those of his neighbour, but kept them *distinct*, and so ready for immediate use, if required.

ὀλγῇ δ' ἦν ἀμφὶς ἄρουρα: not of the space between the two armies (τὸ μεταίχμιον) but = "there was a small space round about" (each pile of arms).—καρπαλίμως = "at a tearing speed," *rapide*, Lat., well illustrates

the preceding aorists *ἀσπερε* . . . *ἀσπερε*, as well as that in the present passage, *καλέσσαι*.

120—140. *Ἰρις*: see bk. ii. 786.

*δίπλακα*, supply *χλαῖναν* = "double-folded mantle," Lat. *duplex lana*. *ἐνέτασσαν ἄεθλους* = "was sprinkling in (i. e., weaving in relief) the struggles." *ἀθλος* = "struggle," but *ἀθλον* = "the prize" won by the struggle. Compare on bk. ii. 482.—*ἔθεν εἵνεκα*, not = *ἀντὶς ἔνεκα*, but = *ἐαυτῆς ἔνεκα*. As a reflexive, *ἔθεν* has always an accent: in this instance we prefer the reading of Fäsi to that of Baümlein.—*ἐπαύχον* (imperfect) = "continued to suffer."—*νόμφα*; a term of affection, when addressed to married women.—*δὴ νῦν* = "immediately now:" see on bk. i. 295.

*κεκλιμένοι*, passive in a middle sense.—*ἔαται* = *ἦνται*.

*πέπηγε*, perf. with *intransitive* sense.—*παρὰ δέ*, local adverb: see on bk. i. 67.

*περὶ σείο*. The story of Helen has a singular parallel in Irish history. Dervorghal (the Irish Helen) was the wife of O'Ruark, king of Leiftrim, and was carried off by Dermot, king of Leinster. O'Ruark gathered the neighbouring chieftains, with the king of Connaught, at their head, against Dermot, who applied to Henry II. for aid, and brought on the subjugation of his country.

*κεκλήσῃ* = "thou shalt be." So, in the Bible, "His name *shall* be called Wonderful." The Paulo-post-future here implies *countenance* of the action.—*θεὰ γλυκὺν Ἱμερον*, κ.τ.λ. = "the goddess *shot* into (Helen's) soul a delicious longing for her former husband, for her city, and for her parents." Observe that *ἀνδρός*, *ἄστεος*, and *τοκῆων*, are all *objective* genitives, depending on *Ἱμερον*: compare Horace's "*desiderio . . . tam cari capitis*."

140—160. *ἑθόνησι* = "linen veils" (properly *fine* linen): women never appeared abroad in the early ages unveiled.—*ἀρμῆτ'* = "sped her:" middle.—*ἀμφίπολοι* = "attendants" free-born, and confidential = *θεράπαινοι* opposed to *δουαί* and *δοῦλαι*, female slaves: observe further that *ἀμφίπολος* is the *female*, and *πρόσπολος* the male retainer.

*οἱ δ' ἀμφὶ Πρίαμον* = "Priam and his train."

*δημογέροντες* = "the elders of the people."—*Σκαίαι πόλαι*: see on bk. ii. 237.—*πεπνυμένω* = "having proved themselves prudent;" perf. passive (in a middle sense) from *πνέω*: an evident transition from vital activity of body to that of the mind.

*τεττίγεσσιν*. The cicadæ produce a peculiarly sweet sound by striking the lower membrane of the wing against the breast; hence the ancient poets use it as a simile for sweet sounds.

*τοιοῖο ἔρα* = "exactly such." *ἦκα* = "voce submissa," Lat. (akin to *ἦσσαν* and *ἦκιστος*).

*Οὐ νέμεσις* = *οὐ νεμεσσητόν ἐστι* = "we have no just cause for indignation that:" see bk. ii. 296.—*τεῖρδ' ἀμφὶ γυναικί* = "on account of such a woman," or, "concerning such a woman" (expressed by *περὶ* with a genitive in post-Homeric Greek). Zeuxis, the great painter, quoted these lines, as applicable to his celebrated picture of Helen, which was the finest specimen of that part of his art wherein he most excelled—the delineation of female form.

160—180. *ἐκαλέσατο φωνῇ* = Lat. "*voce ad se vocavit*" = "called (Helen) to *himself*, aloud" (force of the middle).

*πηούς* = "affines" in Latin, relations by *marriage*, not by *blood*.

οὐ τί μοι = οὔτι ὅς μοι δοκεῖ, "not at all in my opinion." This passage is imitated by Virgil, *Æneid* ii. 601,

"Non tibi Tyndaridis facies invisa Lacæne,  
Culpatusve Paris, Divûm inclementia, Divûm  
Has evertit opes, sternitque a culmine Trojam."

Observe firstly, that Virgil places this in the mouth of a divinity, and not in that of a fellow-creature, as Homer has properly done—secondly, Virgil drags in an exculpation of Paris—the source of guilt and woe, whom Homer makes an object of loathing *even to the Trojans*, his countrymen.

ὅς . . . ἐξονομήης = "that you may at once name" (aorist subj.).  
γεραρόν = "stately." δία γυναικῶν = "(most) divine of women;" the positive in a superlative sense; a poetical construction.

παῖδά τε τηλυγέτην (i. e., Hermione) = "my child in the bloom of life," according to Doderlein, who derives the disputed τηλυγετος from θάλλω, τέθηλα. The mother seems to feel the hard lot of her child, now budding into womanhood, without a mother to counsel her. Some interpret it as = τηλέγονος = "born when the father was far off," others make it = ὀψίγονος = "late-born:" this resembles Büttman's view, who regards it as = ὁ τελευταῖος τῷ πατρὶ γενόμενος = "the last-born," and so "the dearest."—δημηλικήν (abstract for concrete) = Latin "æquales."

ἀλλὰ τὰ γ' οὐκ, κ.τ.λ. = "ay—but those things did not come to pass; therefore, even in tears, I pine away."—τὸ = διὰ τοῦτο; see on bk. i. 60.

οὗτός γ' Ἀτρεΐδης = "ay—this is the Atrid:" see on bk. i. v. 60.

ἀμφοτέρων, βασιλεύς, κ.τ.λ. This was the favourite verse in Homer with Alexander the Great.

δαῖρ' αὐτ' ἐμὸς, κ.τ.λ. = "furthermore, the brother of me, the shameless one, he was:—ay, if at any time he was (such to me.)" Hermann well observes, "si unquam fuit, quod nunc non est amplius, i. e., si rectè dici potest fuisse, quod ita sui factum est dissimile, ut fuisse unquam vix credas. Est enim hæc locutio *dolentium, non esse quid amplius*," or better taken, with Jelf, as = "Furthermore, the brother-in-law of me, the shameless one, he was:—ay, and *would he were yet so*." Compare *Iliad* Δ, 762, and Ω, 426; *Odyssey* Ω, 289; O, 268; T, 315.

180—200. ὦ μάκαρ Ἀτρεΐδῃ, κ.τ.λ. = "Oh Atrid, supremely blest, favourite of Destiny, and of the gods, who prosper thee."

ἦδη = "ere this."—ἀλολοπέλους = "with swift steeds," not = "managing their steeds."—ἀντιθέοιο = "a match for a god:" see on bk. i. v. 15.

Σαγγαρίοιο, now "Sakari"—Turkish "Ayala," one of the chief rivers of Asia Minor: called from the town Sangia in Phrygia, near which it had its sources. Its course was very tortuous.

μετὰ τοῖσιν ἐλέχθην = "with those I was numbered:" see on bk. ii. ver. 125.—ἡματι τῷ, "on that eventful day:" see on bk. ii. ver. 482.

Ἀμαζόνες ἀντιάνειραι = "(each) a match for a man:" see on bk. iii. v. 15; and compare Virgil's line, *Æneid* i. 500,

"Bellatrix, audetque viris concurrere virgo."

All accounts of the Amazons agree in making them come from the country about Caucasus, and (in placing) their principal seats on the Thermodon, near the modern Trebizond. Herodotus (iv. 110) says that

in the Scythian language their name was Oiorpata, that is, *ἀνδροκτόνοι*. The Greek name *Amazones* has been variously explained, as "breastless," or "not brought up by the breast," "beings with stony breasts," or "with one breast." Others derive it from Emmetch, their original name, or from a Circassian word, maza, "the moon," as being the priestesses of Artemis (Astarte, the Moon), and with this agrees Virgil's attribute "*lunatæ peltæ*;" see Dict. of Geog., by Dr. W. Smith, for the different theories respecting them.—*ἀλλὰ οὐδ' οἷ* = "but not even those" (*οὐδὲ* here emphatic, not connective).—*εἰπ' ἔγε μοι*, "at once declare to me:" see on bk. i. 137.—*μείων μὲν μεφαλῇ* = "he is less indeed in height," not = "less by a head," for line 168 would then mean that Agamemnon was a head less than others, and therefore Ulysses would be two heads under the ordinary height: see Wolf. In both cases (line 168 and line 193) *κεφαλῇ* must be rendered by "height," or "stature."  
*ἐπιπλεῖται* = Lat. "obit" (of the leader, who went his rounds, to inspect).

*κτίλος* ὥς = "ram-like:" so in Daniel viii. 3, the king of Persia is represented as a ram, which leads and conducts the flock.

200—220. *τράφη*, 2nd aor. pass. = "grew up," but 1 aor. pass. *ἐτρήθη* = "was brought up:" see Jelf's Greek Gram. vol. ii. page 21.

*κραναῆς περ ἐούσης* = "all rugged as it is:" so Virgil, *Æn.* iii. 272, "*scopulos Ithacæ, Laërtia regna*." (*περ*, short form of *περισσῶς* = exceedingly, used as an intensive particle, seldom as an adverbative.)—*σεῦ ἔνεκ' ἀγγελίης* . . . *ἦλυθε*, "came on an embassy on account of thee," or, in more strict accordance with the Greek, and even with our own idiom, "came of a message on thy account." Büttman supposes a masculine substantive *ἀγγελίης*, but on very inconclusive grounds.—*ἐν μεγάρῳσι φίλησα* = "welcomed or befriended in my halls."—*φὴν ἐδάην*, "became acquainted with his make," i.e. figure, not his "natural talents," as some wrongly take it, a sense which is post-Homeric: see on bk. i. 115. Homer always uses it of the human body: its moral, or rather mental sense is first found in Pindar.—*ἔμψω δ' ἐζομένω*: nominative absolute, common in Attic Greek.—*πᾶσιν*, local dative = *ἐνὶ δήμῳ*, as in *Iliad* Σ, 295—*μήθους καὶ μήδεα* . . . *ἔφαινον*. So Euripides, passim, has *πλέκειν λόγους*, Lat. *nectere consilia*. Compare Shakspeare, Henry VII.:

"My brain, more busy than the labouring spider,  
Weaves tedious snares, to trap mine enemies."

—*ἐπιτροχάδην ἀγόρευε*—so Shakspeare, Richard II.:

"This tongue, that runs so roundly in thy head."

Observe the endings *αδην*, *δην*, express the manner or way of a thing, probably from *ὀδὸν* = our "wise," from ways, as "longwise," from longways, "likewise," from likeways, "otherwise," from otherways.

*οὐ πολὺμυθος*: the Laconians were remarkable for their brevity of speech; hence the term Laconism for a short pithy saying.

*δτε* . . . *ἀναΐξειεν*, "as often as . . . sprang up:" the optative is used with *δτε* in cases of indefinite frequency.

*στάσκειν* . . . *ἴδεσκε* . . . *ἔχεσκειν*, iterative forms of *ἵστημι*, *εἶδω*, and *ἔχω*, respectively.—*γένοι* *δοτερος* = *τῇ ἡλικίᾳ νεώτερος*, Scholiast.—*αὐτως*, "even so," i.e. acting as he did.—*φαίης κε* . . . *τίν' ἐμμεναι*, "you would haply say that he was some sort of fellow" (ironical).

220—240. *ὅτε δὴ*, "when, I say, when:" see on bk. i. 295.

*ἔπεα νιφάδεσσιν ἑοικότα* = "words like snow-flakes." The force of the simile lies in the snow falling *fast* and sinking *deep*. Compare Deut. chap. xxxii. 2, "My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

*οὐκ ἂν ἔπειτ' κ.τ.λ.* = "ay, then no other mortal could, for an instant, have contended with Ulysses." Observe the *aorist* here. Distinguish *βροτός*, "mortal," from *βρότος*, "gore."

*οὐ τότε γ', κ.τ.λ.* Heyne well observes, "Non tam formam oris mirabamur, quàm nunc eloquentiam."

*ταυόπεπλος*: a mark of high birth: the slaves wore their robes tucked up.—*δπότε . . . ἴκοιτο* = "as often as he came:" indefinite frequency.—*καὶ τοῖνομα*, supply *ἄν*.

*Κάστορα, κ.τ.λ.* The Dioscuri, or sons of Zeus, according to the Odyssey, after death, came to life every other day, and enjoyed divine honours.—*τά μοι μία, κ.τ.λ.*: this is an explanation of *αὐτοκασιγνήτω* = "her own two brothers." *μοι μία* = *μοι ἡ αὐτή*, Lat. *eadem mihi* = *eadem quæ me*: *ἃ μοι ἐστίν* = *quæ mihi sunt*, Lat.

*οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν* = "they resolve not to plunge into the fight of heroes:" see bk. i. v. 112.

240—260. *ὣς φάτο* = "thus she fancied" (so Newman): see on bk. i. 361.—*δρκια πιστά* = "the victims, pledges of faithful oaths."—*οἶνον ἐδόφρονα* = *vinum lætificum* = "wine that maketh glad the heart of man."—*ἄσκῳ ἐν αἰγέῳ*, "in a goatskin bottle:" they are still used in Spain for carrying wine, and are called "borrachas." See Od. vi. 78, and St. Matt. ix. 17.

*κητιῆρα . . . ἡδὲ . . . κύπελλα*: observe that *ἡδὲ* generally conjoins things or notions, which have a *natural* connection inter se.—*ρίγησε δ' ὁ γέρον*, lest he should lose his son.—*ἐκέλευσε δ' ἑταίροις*: an Epic construction: in Attic we have the accusative with the infinitive after *κελεύω*.

260—280. *ἔχον* = "held on," i.e. directed.

*ἂν δ' Ὀδυσσεύς*, quasi-elliptical, as if *ἀνῶνντο* had preceded.

*οἶνον μίσγον* = "mixed the wine" of the Trojans and Greeks together, as a symbol of their union; *not* of mixing with *water*, which is expressed by the verb *κεράσαι* (hence *κρατήρ*, the mixing-cup), whereas the verb here is *μίσγον*. Again, it was of the *very essence* of the *σπονδαί*, that they should be perfectly *ἄκρητοι* (see bk. iv. 159; bk. ii. 341), i.e., that the wine used should be *pure*, sheer wine, unmixed with water: hence *ὁ ἀκρατος*, without *oivos*, came to mean "pure wine," exactly as *merum*, without *vinum*, came to have the very same force in Latin.—*μάχαιραν* = "the knife" or "dirk," *not* "the sabre," or "curved sword," as opposed to the *ξίφος*, "the straight sword," which is post-Homeric. So the northern nations of Europe, as well as the Arnauts (descendants of the Greeks), and the Turks, wore a dirk, or ataghan, by their side.

*Ἥλιος*, nominative for vocative: common in poetry. Compare with this and the following verses, Virgil, *Æn.* xii. 161.—*ὃς πᾶν' ἐφορᾷς, κ.τ.λ.* = "who overseeeth all, and hearkeneth to all things," Newman. The *active* interest taken in the world, and all things on it, by the Sun-God, is here beautifully expressed by the *ἐπί* in composition with *both verbs*

(ὄρω, "to see," simply, but ἐφορῶ, "to watch with superintending care:" so ἀκούω, "to hear," simply, but ἐπακούω, "to apply oneself to hearing," "to listen," or "hearken unto").—οἱ ὑπὲρθε = "ye who below," i.e. Hades and Persephone.—ἀνθρώπους τίνισθον, ὅτις: the indefinite relative (ὅτις) here defines, by a particular example, the antecedent plural; and so we may translate, "ye (two) who exact the penalty from human beings (as example, from the being) whoever he may be that . . ." So Virgil, *Æn.* xii. 161, "interes reges . . . ingenti mole Latinus."—καμόντας = "those who have rested from their labours," or "those who have discharged the duty and work of life;" an euphemism for the dead. *Odyss.* ii. 475. In Attic κάμνων = "ægotus," but κακμηκότες = "mortui."

280—300. μάρτυροι ἔστε: here the verb is *imperative*: as an indicative, it would not have the *accent*.

εἴ κε καταπέφνη = "if he happens to strike down in death." So in Lat., *si forte*.

Τρῶας ἔπειθ' Ἑλένην . . . ἀποδοῦναι (supply ὅς from v. 322, *suprà*) = "grant then that the Trojans may at once restore Helen." Observe here the force of the aorist, as denoting *immediate* restitution.

τιμὴν . . . ἀποτινέμεν, "to pay a compensation."

ποινῆς (properly φόνος), quit-money for blood shed, old English "were-gelt," hence a *penalty* to satisfy, and so "satisfaction," especially for *homicide*. The Latin *pæna* had exactly the same meaning; hence the idioms *olvere pænas*, *dare pænas*. Compare Herod. ii. 134.

τέλος πολέμοιο: not pleonastic; either = "the object of the war," or "the consummation of the war."

εἴπεσκεν = "kept repeating;" iterative and intensive of εἶπω.

ὅπότεροι πρότεροι, κ.τ.λ. = "(grant) that whichever side shall be the first to commit injury (contrary to the sworn truce)." πρότεροι is here strictly personal: this use of ὑπέρ is poetical.—ἐγκέφαλος (supply μυελός) = "head-marrow," i.e. brains.—ᾄδε . . . ῥέοι: in pledging oaths of covenant the victims of sacrifice were *not eaten*, as on ordinary occasions of sacrifice; but if sacrificed by the people of the country, they were buried in the ground; if, however, by strangers, they were thrown into the sea or a river. *Iliad* xix. 267. Compare the following parallels: Livy, i. 24, "Juppiter, populum Romanum sic ferito, ut ego hunc porcum hic hodiè feriam;" and Scott's *Lady of the Lake*, canto iii. stanza xi.

"As sinks that blood-stream in the earth,  
So may his heart's blood drench his hearth,"

300—320. οὐδ' ἄρα πω = "and not just yet:" see on bk. i. ver. 96 and 170.

Ἴλιον ἠνεμέσσαν. Compare Scott, "*Albyn's hills of winds*;" and see on bk. ii. v. 237.

ἐν ὀφθαλμοῖσιν δρᾶσθαι (middle) = "to see with *my own eyes*,"—Ζεὺς μὲν που, κ.τ.λ. = "ay, Zeus, methinks, and the other deathless gods know this."—οὐπω τλήσομαι = "not yet shall I bring myself to endure" (middle of τλάω): no necessity to read οὐπως.

ισόθεος φῶς: see on bk. iii. v. 15.—χώρον διαμέτρεον, "measured out the lists." So Virgil, xii. 116, "Campum ad certamen . . . Dimensi."—ἐν κυνέῃ (supply δόρα) properly "in a dog-skin (helmet);" hence used

of any helmet (as we find *κυνή ταυρεῖη, κτιδέη, &c.*, and even *κυνή πάγχαλκος* in *Odys.* xviii. 378); generally, as here, of a *leathern* helmet, fitted or ornamented with bronze (*χαλκήρεϊ*).

*θεοῖσι δὲ χεῖρας ἀνέσχον* = "and held their hands to the gods uplifted." *ἔθηκε*, "caused:" see on bk. i. 2.

320—340. *τὸν δὲς ἀποφθίμενον δύναι* = "grant *now* that this man may sink in death." Observe the force of the aorists.—*ἔψ δρόων*, thus avoiding even the appearance of suspicion in dealing the lots.—*κεῖτο*: an instance of that species of brachylogy called *zeugma*, in which several objects are made to depend on a verb, which strictly applies only to one of them, and but vaguely to the others: in such cases the verb is really doing the duty of *two* or more verbs, to which it is connected by a common general notion: in this case, "the harness" only *lies* on the ground, while the horses *stand*, yet the verbs "stand" and "lie" have the common general notion of *occupying a position*, which forms the connecting link in the *zeugma* here.

*κυνήν . . . ἵππουριν*: so Virgil, of Mænetius, *Æn.* x. 869, "*Æne caput fulgens cristâque hirsutus equinâ*."

*ἐνευεν* = "kept nodding," the force of the imperfect,

*ὃς δ' αὖτος* = Attic *ὡσαύτως δέ*.

*ἐκάτερθεν* = *ἐκατέρωθεν*, = "on both sides" of the host.

340—360. *θάμβας δ' ἔχεν* = Lat. *stupor tenuit*, "amazement held." This is one of the less obvious phases of that personification, mixed up so essentially with the spirit of the Greek language, that transfers active agency from the living being to his affections, states, feelings, and conditions. Indeed the Greek term for "habit," "state," *ἔξις* implies the ascendancy of the *objective* over the *subjective*. In English, we speak of "our having a dread;" in Greek, this dread, is conceived, as having us; in English we say—a man has a fever, the Greeks thought and said, with more philosophical accuracy, that the fever has the man. Thus in Greek, longing, desire, paleness, trembling, wrath, anguish, woe, indeed almost all passions and states are conceived as either "seizing us" (*λαμβάνω*) or, as "holding us" (*ἔχω*): *they* are made the *active* agents, while *we* are regarded as the *passive* objects of their action; and most correctly, as they do, in point of fact, influence us, more than we can be said to influence them. Compare also the note in *Iliad* v. 397, on *δδύνησιν ἔδωκεν*.

*βάλεν Ἀτρεΐδαι* = "cast at the Atrid." Verbs of aiming at, casting at, (real or imaginary) govern a *genitive* case of the object *cast* at; and *κατὰ* is sometimes used, as here, to define closely the especial part aimed at; hence *τοξεύειν* and *βάλλειν* have a twofold sense; "to cast at" with a genitive, and "to cast at and *hit*" with an accusative of the patient of the transitive action: thus *ἔβαλεν αὐτοῦ* = "he cast at him," but *ἔβαλεν αὐτόν* = "he (cast at and) hit him."

*ἀσπίδα πάντοσ' ἔεισεν* = "the all-round buckler," having its rim everywhere equidistant from the centre. *ἀσπίς* = Lat. *clipeus*, being *round*, and of *metal*, whereas *σάκος* = Lat. *sacum*, being *oblong*, and of wicker and leather.

*δεύτερος ὤρνυτο χαλκῷ* = "next raised himself with his bronzen weapon," (middle). (Virgil's "*altior insurgit*.") Compare Livy xviii. 1, "*pila conjecerunt: gladiis geri res capta est*."

*ἄνα* = "sovereign supreme" applied to gods, and the *chief* king;

hence Agamemnon is always ἀναξ ἀνδρῶν. Distinguish ἀνα, "up," from ἀνα, vocative of ἀναξ.

ὁδὸς τίσασθαι = "now, even now grant me to take immediate vengeance upon:" see bk. i. 18.

ὁ με πρότερος κάκ' ἔοργε = "that man was the first to do me injuries."

ἀμπεπαλὼν = ἀναπεπαλὼν. Epic redupl. for ἀναπαλὼν = "brandishing on high."

Δῖα μὲν, tribrach, lengthened into a dactyl, by arsis; or stress upon the first syllable: scan διὰ μὲν.

ἀντικρὺ δέ, κ.τ.λ. = "and right on, along the flank, the lance mowed [its way] through the tunic."

360—380. ἀνασχόμενος = "lifting himself up" (middle); not, as some say, "lifting his lance."

φάλον = "the boss," or "plate, on the helmet," serving, partly for ornament, and partly for defence.

τριχθὰ τε καὶ τετραχθὰ = τριχὰ . . . τετραχὰ: this line is an instance of onomatopoeia; the sound of the words being a perfect echo of the sense. See Odyss. i. 71.

ἐφάμην (middle) = "I thought:" see bk. i. 361.

οὐδ' ἔβαλόν μιν, "and I have hit him not:" see bk. i. 170.

μετ' ἐνκνήμιδας Ἀχαιοὺς = "right into the midst of the well-greaved Greeks:" see bk. i. 222.

δειρὴν = Attic, δερὴν.

ὄχεὺς τρυφαλείης, the predicate of the sentence = "the holder of the thrice-bossed helmet." The common derivation of τρυφαλείης is τρίς and φάλος, "thrice bossed." Büttman draws it from τρύω, as a helmet with a projection (φάλος) pierced to receive the plume.

ἄρ' ὀξὺ νόησε = "right quickly perceived it:" see bk. i. 90.

ἥ οἱ ῥήξεν = "she broke for him;" dativus commodi.

Βόδις ἱφι κταμένοιο: the thong made from the hide of a bull put to death was believed to be stronger than that made from the hide of one dying a natural death.—κεινὴ = κενή, "empty;" but κείνη = ἐκείνη, "that."—ἡέρι = Lat. aer, "the lower misty air," αἰθήρ = æther, "clear, bright air."

380—400. καλέουσα, Epic = καλέσουσα, future participle.—νεκταρέου ἔανου . . . λαβοῦσα = "having seized her by the courtly robe, that breathed of nectar;" genitive of part seized.

With ἐτίναξε supply αὐτήν.

ἐν θαλάμῳ εὐώδει, κηφέντι = "in the bridal chamber, fragrant (with flowers?), and perfumed with burning scent-wood."—ἥσκειν, contracted for ἥσκεεν.—φιλέεσκε = "was wont to love;" iterative form of φιλέω.

κεῖνος δ' γ' ἐν θαλάμῳ = "ay, that one yonder (lies) in the bridal chamber:" see bk. i. 60.—κεῖνος, adjective for adverb ἐκεῖ.

ἔπος τ' ἔφατ', κ.τ.λ.: see bk. i. 361.

400—420. πῇ με πρότερον πολλῶν = "further hence to any other city." Compare Il. v. 370.—εὐαινομενάων: participle in form, in reality an adjective.

Μρονίης: Lydia, as it was afterwards called.

δῇ νῦν = "now, even now."—δῇ marks exactness of time.

θεῶν δ' ἀπέεικε κελεύθου = "withdraw from the path also of the gods;" this is the reading of Aristarchus, Spitzner, and Wolf, instead of the



common reading, θεῶν δ' ἀποείπε κελεύθους = "renounce the paths of the gods."

μηδ' ἔτι = "and no longer:" μηδέ is here *absolute*.

περὶ κῆνον ὄξυε. Wolf observes the notion intended is, that a goddess degraded herself by marriage with a man, as in the case of Thetis.

εἰσόκε σ' ἢ ἄλοχον, κ.τ.λ. = "until he shall have made thee the (wedded) sharer of his couch,—ay, or his concubine."—ποιήσεται, aor. subj. for ποιήσῃται, with *mood-vowel shortened*.—δούλην = παλλακίδα: see Odys. ii. 327, and Odys. xiv. 203. This is the only passage in Homer, in which δούλος is found, or its feminine.—οἶτον δλῃαι, the accusative of the cognate notion: δλεθρον δλῃαι would have been the accusative of the cognate substantive.—ἑἄνῳ is a "courtly robe," but ἑἄνῳ is the dative of the adjective ἑἄνός, "wearable," or "flexible."

λάθεν = Att. ἔλαθεν = Lat. *fefellit*, "escaped the notice of," or like the English "stole from;" "castra fefellit," Horace.

420—460. ὅσσε πάλιν κλίνασα = Virgil's "aversa tuetur."—αὐτό θ' ἀλέσθαι = "had perished instantly, on that very spot."—ἦ μὲν δῆ, κ.τ.λ. = "ay, forsooth, ere this thou wert wont to boast that."—ἐναντίον . . . ἀντίβιον, "front to front . . . force to force."—πολεμίζειν ἡδὲ μάχεσθαι: see on bk. iii. 240—260.

μή με, γύναι . . . θυμὸν ἐνιπτε. Remark the *double accusative*, according to the figure σχῆμα καθ' ὅλον καὶ μέρος: the part being put in apposition to the patient, after transitive verbs, of which it is only a more accurate expression.

παρὰ γὰρ θεοὶ εἰσὶ καὶ ἡμῖν = "for we too have gods with us," i.e. *on our side*: here παρὰ is adverbial.

ἀλλ' ἄγε δῆ: see on bk. i. 137.

τραπέλομεν = ταρπῶμεν, from τέρπω, not from τρέπω.—οὐ γὰρ, κ.τ.λ., "ay = for never yet so much did love my senses wrap in darkness."

οὐδ' ὅτε = "not even when," οὐδέ being here *emphatic*.

ἐν Κρανῇ: an island in the Laconian gulf, opposite to Gytherium, now called *Marathonisi*, and described by a modern traveller as "low, and flat, and at the distance of only a hundred yards from the shore."

καὶ μέ γλυκὺς ἡμερος αἶρεῖ: supply ὥς σεο νῦν = "as now a delicious longing for thee seizes me:" see on ver. 340, *above*.

τρητοῖσι . . . λεχέεσσι, as opposed to στιβάς, the straw-bed of the lower classes. Compare Shakspeare's "happy *low-lie down*" (στιβάς).—οὐ μὲν γὰρ, κ.τ.λ. = "ay, for they would not have concealed him from affection, if any one (of them) had seen him." Here we have, in the protasis, an ellipsis of ἔν: this mode of stating the conditional as an actuality is *emphatic*, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare Horace, Od. ii. 17, 27, "Me truncus illapsus cerebro sustulerat, nisi Faunus ictum dextrâ levâsset."—ἔκδοτε = "at once give up;" aor. imper.

## BOOK 4.

**ARGUMENT.**—The gods deliberate, and agree upon continuing the war. Athene is sent down to break the truce; she persuades Pandarus to shoot Menelaus. An engagement takes place, and Agamemnon displays the character of a good general, Nestor that of an able tactician. Ares and Apollo support the Trojans, while Athene and the other divinities uphold the Greeks.

1—20. οἱ δὲ θεοὶ = "but those who are gods," as opposed to those who are men.

δαπέδῳ = Attio ἐδάφει.

δεῖδέχασθ' ἀλλήλους = "pledged each other:" δεῖδ., pluperfect middle of δαίκνυμι, with the sense of the *imperfect*.

παραβλήδην, either = "with a side meaning," or "with a side glance," according to Fäsi = "in the way of comparison."

Ἀλαλκομενῆς, of Alalcoomenos in Boeotia, where she was worshipped.

τῷ δ' . . . αἰεὶ παρμέμβλωκε = "was ever at the side of that one;" Epic perfect of παραβλώσκω.

φριζόμεσθ' (see bk. i. 341) = "let us consider."

ἐπέμυζαν = Lat. *mussitabant*, "muttered" of inarticulate sounds.

20—40. σκυζομένη (from κύων) = "snarling like a dog:" the derivation from ἐπισκύνιον, "the skin on the brow of a lion," seems far-fetched.

χόλος . . . ῥρει: see on bk. iii. 342. —ἡδ' ἀτέλεστον: bk. iii. 240—260. —ἰδρῷ θ', ἐν Ἰθρῳσα, the accusative of the *cognate substantive*. —ὅτ' ἀσπερχές. Thiersch rejects the elision of ῖ in ὅτῃ, and takes ὅτ' as a causal ὅτε, "while," "since."

εἰ δὲ . . . βεβρώθοις, an expression of *intense* hatred. So Virgil, *Æn.* v. 785, "exedissee . . . urbem."

ἔρισμα is the source of contention, νεῖκος the contention *itself*.

Ἰλίου: see bk. ii. 237.

εἰ δὲ σύ γ' (supply ἐθέλεις), concessive = "ay, if thou art resolved."

ὤμων βεβρώθοις: according to Persius (*Sat.* i. 50), a wretched translator of the *Iliad*, called Labeo, translated this verse as follows:—"Crudum manduces Priamum, Priamique pisinno." —ὤμος = "cruel," but ὤμος = "shoulder."

ἔρπον, ὅπως ἐθέλεις, μὴ τοῦτό γε = "act *without* delay, as thou art resolved, ay (do so), lest this become:" see on bk. i. ver. 18 and 60.

40—60. διατρίβειν = "thwart," "delay" (infinitive for imperative): supply ἐμέ, as it governs a double accusative in this sense.

ἐκὼν ἀέκοντί γε θυμῷ, "ay, without *compulsion*, (yet) with unwilling heart." ἐκὼν is opp. to βίη. Zeus consents to the fall of Troy, unwillingly, indeed, and with evident regret.

πένι κῆρι = "intensely in my heart" (i.e. from my *very* heart): here πένι is shortened form of adverb περισσῶς. Spitzner reads περὶ κῆρι = "round my heart," i.e. in my heart, and compares it with περὶ φρεσίν, *Il.* xvi. 157.

τιέσκετο = "continues to be all honoured;" imperfect of the intensive form of τίω.—ἔϋμελίω = ἔϋμελῆς = (armed) "with the good *ashen* spear."

λοιβῆς τε κρίσης τε = "drink offering and meat offering."

Μυκῆνη = Μυκῆναι (Il. ii. 569). The feminine plural forms of towns is explained by the ἀκρόπολις and πόλις being regarded as *distinct* districts. The masculine plural forms, such as Δεῖφοι, merely imply the inhabitants of such towns or districts.

τὰς διαπέρσαι = "sack those without delay:" see on bk. i. 18.—*ῥταν* . . . ἀπέχθωνται. Observe that *ἄν* (from *ἐάν*) simply, or in a compound state (as here), governs the subjunctive; *ῥτε*, *ῥποτε*, κ.τ.λ., without the *ἄν*, govern the optative mood.

γένος . . . ἔνθεν: = so Virgil, "et mi genus ab Jove summo" (Æn. vi. 123).—καί με πρεσβυτάτην: so Virgil, "Ast ego, quæ divûm incedo regina, Jovisque Et soror et conjux."—πρεσβυτάτην = τιμωτάτην: so Livy, iii. 10, "antiquius id consuli,"

60—80. ταῦθ' ὑποείχομεν ἀλλήλοισι = "let us now yield in these things to each other, in some *slight* degree:" ὑπό = Lat. *sub*, in composition: the verb is here in the subjunctive, with the mood-vowel shortened: the aorist is used to denote *immediateness*.

ἐπὶ δ' ἔψονται = "thereupon will follow," ἐπὶ being adverbial.

ἄρῃσι πρότεροι = "may be the first to begin."—οἶον δ' ἄστέρα, "like the meteor which:" see Homer's Hymn to Apollo, 440, and Claudian, i. 230.—ὑπερκύδαντας = "surpassing in *martial* glory."—ναύτησι τέρας, = "a *portentous* sign to sailors," Æn. v. 527.

80—100. Ζεύς, ὅστ' = Attic Ζεύς, ὅσπερ.

ταμίης πολέμοιο = Lat. *arbiter belli*.

ὥς ἄρα τις εἶπεσκεν, "exactly thus many a one continued to repeat:" see on bk. i. 96, and on bk. ii. 189.

Πάνδαρον: so Virgil, Æn. v. 496, "Pandare, qui quondum, jussus confundere foedus:" his notorious perfidy made (him) the most fitting agent of this breach of the truce, according to the Scholiast. For the epithet ἀντίθεον, which has no *moral* reference, see on bk. iii. 15.

μοί τι πῖθοιο: an interrogative sentence, with the optative mood, which is very rare; = "(if) you would listen to me," then you could, &c.

ἐπιπροέμεν = ἐπιπροεῖναι (ἦμι).

Πᾶσι . . . Τρώεσσι, "at (the hands of) all the Trojans:" so Scott, in Marmion,

"Blithe would I battle for the right  
To ask one question at the *sprite*."

Ἀλεξάνδρῳ βασιλῇ = "Prince Paris:" so the Romans called the sons of kings, "reges."

αἶ κεν ἴδῃ = "if he might haply see," and *would that he may*: see on bk. i. 66.

ὀστυνσον Μενέλδου = "now shoot without delay an arrow at Menelaus:" for verbs of shooting and hitting, see bk. iii. 347.

100—120. λυκηγενεῖ, not *active* = "producing light," but *passive*, = "born of light," according to analogy; from λύκη = *lux*, "light."

τόξον: in *historical* times the bow was especially and *distinctively* the weapon of the East, as opp. to the lance (λόγχη) of the West: see Æsch. Persæ, 148.—ἐσύλα = ἐξέλαβε τῆς θήκης, Scholiast.—πὲρ γαίῃ ἀγκλίνας: see note on bk. i. 48.

βλήσθαι, aor. 2, middle syncopated, with *passive* sense.

α8λῆτα, κ.τ.λ. In the Venetian Edition this line is marked as

*erurios*; it is also rejected by the Scholiast. Compare Virgil's *Æn.* xi. 858.

μελαινέων ἔρμ' ὀδυνάων, " = the germ (i. e. the source) of black pangs." Newman ingeniously observes, "I venture to treat" ἔρμα as equivalent to Latin *germen* and *gemma*. In *Æsch.* Suppl. I think it means "germ," where it is ridiculously rendered ballast. In the plural it confessedly means jewels. Compare "ἔρνος."

120—140. γλυφίδας = "the notches," or the slits cut in the reed for fixing it upon the string: according to Wilkinson, arrows have been found in the Egyptian tombs with this slit.

νεῦρα βόεια = "leathern bow-strings."

μασφ, properly = "a man's breast;" μαστός = "a woman's breast:" strictly speaking the distinction is post-Homeric.

κυκλοτερές (proleptic accusative) = "so as to make it circular.—ἐπιπτεύσθαι μενεαίνων, personification: see Aristot. *Rhet.* iii. 11.—πρώτη δέ (supply μέμνητο) = "was the first to remember."—τόσον μὲν . . . ὥς, = ἐπὶ τόσον ἐφ' ὅσον.—ὅθ' ἡδέϊ λέγεται ἕπνῳ = "where it is *after* laying itself down in delicious slumber." Observe that λέγεται is for λέγεται: compare ὅτε χάσεται; see bk. i. 80.

λέγω = "to lay," λέγεσθαι = "to lay oneself down" (middle), λέξασθαι, "to be *after* laying oneself down," and so "to lie *asleep*," as here: see bk. i. 18.

διπλός . . . θάρηξ. The cuirass consisted of two curved plates of bronze for the breast and back.

ζωστήρος . . . δαιδαλέου, = "the girdle richly dight."—ζωστήρ = a man's girdle, as opposed to ζώνη, or ζώνιον the woman's girdle: here, as in other articles of dress, the distinction between the male and female attire is expressed by a *diminutive* for that of the woman.

δαϊδαλ, applied only to *metals* and *wood*, not to *cloth*.

μίτρης, "a belt," placed lower than the cuirass, to protect that part of the body which was covered by the ornamental kilt.

ἔρκος ἀκόντων (*objective genitive*) = "a defence *against* missiles."—διὰ πρὸ δὲ εἰς αὐτὸ καὶ τῆς = "and forwards it *hastened* even through that."—εἰς αὐτὸ, from εἶμι, aor. middle, καὶ is emphatic here.—ἀκρότατον χροῖα, = "the *surface* of the skin."

140—160. ὥς δ' ὅτε τίς τ' ἐλέφαντα γυνή, κ.τ.λ. So Virgil, "Indum sanguineo veluti violaverit ostro Siquis ebur;" *Æn.* xii. 67.

φοῖνικι, "crimson:" the brighter shade of "red" was πορφύρα.

μῆνη = Lat. *maculo*, or *violo* (as Virgil's "violaverit ostro") = German "beflechen," English "stain," as we say "stain glass," "stain ivory," opp. to μολύνω = Lat. *inquinare* = German "besulden," English "besmear." Observe that the *moral* sense of μάλινω is post-Homeric.

αἷμα κελαινεφές = "dark and cloudy blood," with reference either to light vapour that exhales from *fresh* blood, or else to the clots or lumps of blood that cloud the stream of blood.

παρήιον (supply ἄγαλμα) = "a cheek ornament."

θαλάμῳ = "in the store-room;" first sense of the word, from τίθημι, "to place."

κνήμαί τ', ἡδὲ σφυρά: see bk. iii. 240.

εἴπερ γάρ τε: so Horace, *Odyss.* iii. 2, 31, "Raro antecedentem scelestum Deseruit pede pæna claudo."

160—180. σύν τε μεγάλην ἀπέτισαν = "heavily have they paid it"

(aor. for the future) : the aorist, as here, sometimes expresses a future event, which will certainly take place : and so like the Latin future perfect. The Scholiast understands *τόκῳ* (interest) : the word, in this sense, occurs, however, first in Pindar, and Homer knew nothing either of the *thing* or the *name* (in that sense). There is no need of any word with *μεγάλῳ*, it is the dative of price, just as *magno* in Lat. is the ablative of price, and stands alone.

ὑψί(υργος) = "sitting on the *highest* bench" (*ὑργόν*) of the ship, or guiding the helm ; here "high-swaying."

τῆσδ' ἀπάτης κοτέων (*causal* genitive) = "wrath on account of this deceit."—ἔχος σέθεν (*objective* genitive) = "anguish for thee."—*αἷ κε θάνης* : this passage makes against the too hasty generalisation of those who maintain that *αἷ κε* *always* implies a wish that the thing may be so : surely Homer does not mean that Agamemnon wished his brother *dead* (!)

πολυδίψιον Ἄργος : this epithet is palpably enough explained by the remark of a recent traveller in that place, who observes "that the streams on the eastern part of the plain of Argos are all drunk up by the thirsty soil, on quitting their rocky (beds) for the deep arable land." Dr. Smith's Dict. of Geogr.

Τροίη, "The Troad : " see bk. ii. 237.—ἐπιθρόσκων, "bounding in contempt" = Lat *insultans*. So Horace, "Paridisque busto *insulset* armentum."

180—200. τότε μοι χάνοι εὐρεῖα χθών : so Virgil, *Æn.* iv. 24.

"Sed mihi vel tellus optem prius ima dehiscat."

εὐρεῖα is here *adject.* for *adv.* *εὐρέως*.

μηδέ τέ πω δεδίσσας, = "and do not yet in any respect alarm : "—

μηδέ is here *absolute* ; *δεδίσσασθαι* = Attic *δεδίττομαι*.

ἐν καιρίῳ (supply *τόπῳ*) = "in a vital part," where wounds are dangerous.

ῥωστήρ τε παναίολος = "all-motley belt." Newman observes well, that the attribute of *flexibility* would not be visible and striking.

ζῶμα, = "the doublet" (worn under the armour).

φίλος δ' Μενέλαε. Observe, firstly, that in *φίλος* we have the *nominative* instead of the *vocative* ; common in impassioned speech, (see *Il.* iii. 277 ; *Odyss.* iii. 375) : secondly, that while *φίλος* is the *nominative* case *Μενέλαε* is the *vocative* ; a construction most unusual, and fully warrants the emendation of Bohte, who reads *φίλ' δ' Μενέλαε* : thirdly, that *δ* is here placed between the adjective and its substantive to give *pathos*, its regular place is *before both*. Compare in the *Odyssey*, *πάτερ δ' εἵνε*.

ὅτι τάχιστα = ὡς τάχιστα, *quam celerrime*, with the aorist *κάλεσσον*.—*ἃ κεν παύσῃσι*, κ.τ.λ. : supply *σέ* *not* *ἔλκος*, and compare *Il.* xv. 15. Here the relative clause is *indefinite* = "whatever drugs may haply assuage."

ὃν . . . ἔβαλε : see *Il.* iii. 347.

παπτάωνων = *περιβλέπειν παντῇ*, Hesychius : our English "peeping about for."

200—240. ἄρα . . . ὄρηνεν = "straightway he roused : " see on *Il.* i. 96.—*βάν* = *ἔβησαν* (Machaon with the herald) *ἀνὰ στρατόν* = "from bottom to top of the army ; " see on *Il.* i. v. 10.

ἀγῆγεραθ' (pluperf. of *ἀγείρω*) : see Virg. *Æn.* x. 837.—*κυκλῶσ'* "into

a circle." The Venetian Scholiast reads κύκλος, in apposition with ἄριστοι.

τοῦ δ' ἐξελακόμενοι πάλιν = "of that (arrow) drawn out backwards."—ἔγεν = ἐδήσαν.

φίλα φρονέων = "with kindly feelings towards."

κατὰ τέχε' ἔδυν, = "got under harness," or, as we say, "got under arms,"—χάρμης, akin to χάσμα, "joy," and so—

"The joy which warriors feel  
In foemen worthy of their steel."—Scott.

or, "The rapture of the fight."—Byron.

ἐνθ' οὐκ ἔν . . . ἔθεις, κ.τ.λ. = "Then you could not possibly see the Zeus-descended Agamemnon heavy (with slumber):" see on Il. iii. 54.

παρσάμεν, supply, τὰ ἔρματα.—μιν . . . γνῖα: the latter word is the accusative of closer definition.—λάβη κάματος: see Il. iii. 342.—ἐπεωλεῖτο = Lat. obiit = "went on (inspecting)."—θαρσύνεσκε, "continued to cheer on."

μεθίετα . . . ἀλκῆς = "relaxing in spirit." The accusative generally follows μεθίημι, and the genitive μεθίεμαι (middle). Greek verbs when used *partitively* govern the genitive: as in French, *donnez moi du pain*.—ψευδέσαι = "the false;" not ψεύδεσαι, from ψεύδεις; abstract for the concrete, as the adjective here ἀρωγός accords better with *persons* than with *things*.—ἔδονται = Lat. edent.

ἐπὶν . . . ἔλωμεν = Lat. futurum exactum, "after that we shall have taken."

στῆνγερόν πολέμοιο; so Horace, "bellaque (matribus) detestata."

τομῶροι = "ye arrow fighters;" opposed to ἐγχέσιμωροι and ἀγχεμάχοι, as bow fighting was held in contempt.

οὐ νυ σέβεσθε = "do you then not respect yourselves?" (middle.)

πολέος πεδίοιο θέουσαι: genitive of the place over which the motion has taken place: see a former note.

ὅμμιν ὑπὲρ ισχὴ χεῖρα = "hold his hand over you," i.e. to protect you.—

οὐλαμὸν ἀνδρῶν = Lat. *globum virorum*.

γερούσιον . . . οἶνον, not = "old wine," but = "the honourable wine," or that of the seniors.

εἴπερ γὰρ, κ.τ.λ. = "ay, even though others," &c.: see on bk. i. 60.—πλεῖον αἰεῖ = "filled from time to time."

νέφος πρὸς. So Euripides, *Hecuba*, 907, Ἑλλήνων νέφος, and Herod. viii. 109, νέφος ἀνθρώπων; and Virgil has "nimbus peditum;" so in the New Testament, "a cloud of witnesses."

ἀπὸ σκοπῆς, "from the peak:" so Virgil, *Æn.* xii. 451.

μελάντερον: either = "blacker to one at a distance than to one near at hand," as Fasi understands it, or = "blacker and blacker," and so "blackening."

ἰὸν κατὰ πόντον = "going down upon the deep."—θάλασσα = "sea," as opp. to land, generally; in Homer, often the Mediterranean Sea.—πόντος = "deep sea," (connected with βάθος, βένθος).—πέλαγος = *æquor maris*, "ocean plain" (root πλαῖ, πλατός = "flat," "plat.")

280—300. ἐγχεσί πεφρικυῖαι. Horace has "horrentia pilis agmina," and Milton, "horrent arms."

σφῶϊ μέν: here σφῶϊ is the accusative, not the dative, as σφῶν never props the ν: the accusative here with κελεύω is unusual without an *imperative* mood.

αὐτῷ γάρ = *nam sponte sua*.

ὁδὲ ἐτάρους στέλλοντα (Scholiast, διατάσσοντα) = "marshalling his own vassals."

ἵππῆας, "charioteers," not *horsemen*.

κακοὺς δ' ἐς μέσσον ἔλασσαν = "drove the cowards into the middle:" so Hannibal at Zama, Pyrrhus on several occasions, and the Assyrians very generally. See Xenophon, *Cyrop.* iii. 3, 60.

300—340. ἵππους ἐχέμεν = ἵππους κατέχευιν = "curb their horses."—κλονέεσθαι (middle sense) = "to throw themselves into confusion."—οἶος . . . μάχεσθαι = "fight in single combat."

ὅς δέ κ', κ.τ.λ. = "but whatever man, from his own chariot, can reach that of another, let him without delay lunge with his lance" (i.e. let him begin the attack in his own chariot, and not wait until he jumps out, as was often done). Observe the *immediate* action implied in the aorist ὀρεξάσθω.—νόον, (this) "*plan*."—πάλαι πολέμων εἰδεῖς.—Horace's "*sciens pugnae*." In Attic Greek we should have the article before πάλαι, in this its adjectival use.

ὥς τοι γούναθ' ἔποιτο = "thus might thy knees do thy bidding."—ὅς ἔμεν, "to be such;" adverb for adjective τοῖος.

Ἐρευθαλίωνα κατέκταν: the story is told in *Iliad* vii.

ἀλλ' οὐ πως, κ.τ.λ. So Pindar, *Ol.* viii. 17, ἀλλὰ δ' ἐπ' ἄλλον ἔβαν ἀγαθῶν, and Livy, "Non omnia eidem Dii dederunt."—Τράων ὀρμήσειε, = "rushed upon the Trojans;" gen. after verbs of aiming, &c.

340—360. μάχης καυστειρήs: compare the Irish expression, "*red-hot war*." "The fires," the "*blaze*," and the "*flames*" of war, are common enough expressions in our own language, especially in poetry.

πρῶτω γάρ καί, κ.τ.λ. = "for you are the first to hear from me about a banquet," i.e. you are the first to be invited; see *Iliad* ii. 466.

ἔδμενα ἦδ' . . . πινέμεναι = "to eat and to drink." ἦδ' connects things which are naturally connected with each other.

ἔρκος ὀδόντων: so Shakespeare, *Richard II*.

"Within my mouth you have *engaoled* my tongue  
Doubly *port-cullised* with my teeth and lips."

And also Milton,

"slide through my infant lips.  
Driving dumb silence from the *portal door*."

Observe that this "*fortress of the teeth*" in Homer, has always reference to a speech *harshly* and *roughly* delivered.

ἀνεμῳλία βάσεις = "thou babblest words of wind."

ὥς γινώχωμένοιο = "when he perceived that he was angry." The genitive after γινώσκειν is very rare, it is found in *Odyss.* xxi. 36.

πάλιν . . . λῶξετο = *retractavit*, in Latin.

ἦπια δῆνεα οἶδε (supply ἐμοί) = "has been familiar with friendly purposes to me," i.e. has cherished friendly sentiments towards me.

360—400. ἀλλ' ἔθι: see on *Iliad* i. 32.

τὰ δὲ πάντα = "all those things" (demonstrative), i.e. the things said.

μεταμῳνία = ἀνεμῳλία in ver. 355, *suprà*.

ἐν θ' ἵπποισι καὶ ἄρμασι, Hendyadis. In England we hear of a man "*driving his carriage*," or "*driving his gig*;" in Ireland, we generally hear of a man driving "*his horse and car*."

ὀπιπτεύεις, from same root as ὄψομαι, fut. of ὄρω, intensive form, = "keep staring at."

πολέμοιο γεφύρας = τὸ μεταίχμιον, the space between the two armies, whither the πρόμαχος should direct his *steps*, and not merely his *eyes*. Compare Virgil's "belli oras," and Scott's "ridges of war."

οὐ μὲν Τυδεΐ γ' ὅδε φίλον = "ay! Tydeus was not wont in this way." Pope well remarks, "This is not a cold story, but a warm reproof; while particularising the actions of the father is made the highest incentive to the son. As for the story itself, it is finely told by Statius, in the second book of the Thebaid."

περὶ δ' ἄλλων φασὶ γενέσθαι = "but they tell us he surpassed all others."

ξείνος, the *guest* friend; properly a *stranger*, whom Greek sympathies regarded as a *friend*; hence the word is often used for a friend: the Latin word *hostis* (connected with *hospes* by the same root) first designated "the stranger," which the Roman spirit of war, manifesting itself even in language, converted into an *enemy*, the *enemy* of the state, for such became the ordinary meaning of *hostis*.

ἀντιθέω: see on II. iii. 15.

Ζεὺς ἔτρεψε, i.e., αὐτοὺς μὴ δοῦναι ἐπικούρους. Fäsi.

πρὸ ὁδοῦ, "forward on the road:" so the genitives with the suffix θι: Ἰλιόθι πρὸ, = "forwards from Troy."

λεχεποίην, (where cattle) "repose and pasture:" see on II. ii. 697.

ἀγγελίην ἐπι, "on a message," or better, with others,—(they sent Tydeus) "onwards (adverbial) on a message;" the accusative not being governed by ἐπι, but being the accusative of the cognate notion: as we say, "go an errand," and as Milton, "from them I go this uncouth errand."

βίης Ἑγεοκλείης: see on II. ii. 658.

ἀλλ' ὃ γ' ἀεθλεύειν, "no,—that man (feared) not, but kept challenging them to contend with him:" see on II. i. 60.

πάντα δ' ἐνίκη: supply ἀεθλα, the accusative of the *cognate* notion.

ἔρα πρόηκε = "straightway sent forward;" the usual sense of ἔρα with a verb.—εἰς χεῖρα = χεῖρωνα αὐτοῦ.

400—440. μὴ ψεύδῃ = Latin *ne mentiare*, not considered discourteous by the ancients, who, whether they thought well of themselves, or ill of others, spoke out their thoughts with equal frankness. (Compare the following note.)

πατέρων μέγ' ἀμείνονες: so Horace, "Tydides melior patre," Od. i. 15, 18. Here we see Sthenelus maintaining his own superiority and that of Tydides to their respective fathers, Capaneus and Tydeus: a feeling which finds no sympathy in modern usage.

Ἡμεῖς καὶ Θήβης ἔδος: see Herod. iv. 32.

Θήβης . . . ἑπταπόλις = "seven-gated Thebes." In the old poetry of most nations, certain phrases come to be appropriated to *certain men* and *certain things*, and are applied regularly to them; thus, Thebes is always "the seven-gated" city; Ilion is "the holy" city; Helen is "the fair-tressed" one; Paris is "beautiful as a god;" Menelaus is "good at need;" Agamemnon is "the monarch of heroes;" Hercules is "the Herculean strength." So in the Bible *distinctive* traits of character are constantly repeated; as, "Jeroboam, the son of Nebat, who made Israel to sin:" the same uniform use of epithets occurs in the Old English ballad poetry; as, "the doughty Douglas;" "merry



England;" "the red gold;" "the gallant knight;" and "the lady fair." Compare in English history, "Harold *Harefoot*;" "William *Rufus*;" "John *Lackland*;" "Henry *Beauclerk*;" Richard Cœur de Lion," &c.

ἀγαγόνθ'. Sthenelus here speaks of himself and Diomedes; hence the dual number.—τεῖχος Ἀρείων: Thebes was sacred to Ares its tutelary god: see Æsch. Theb. 101.

κεῖνοι, i. e., Tydeus and Capaneus; the former from a severe wound, the latter from a thunderbolt sent by Zeus.

ἄτασθαλίῃσι, "impious folly," in disobeying the will of Heaven, as revealed by the prophet Amphiaraus.

τέττα = Latin *papa*, "good father;" an affectionate address from a junior to a senior.

ὀτρύνοντι = ὅτι ὀτρύνει.—πένθος Ἀχαιῶν; objective genitive.

ὕπὸ κεν ταλασίφρονα περ δέος ἔλεν, = "dread immediately seized him, might he be ever so stout-hearted:" see note on Iliad iii. 342.

ὡς δ' ὅτ, ἐν αἰγιάῳ. So Virgil Æn. vii. 528,

"Fluctus uti primo cœpit cum albescere vento,  
Paulatim sese tollit mare, et altius undas  
Erigit, inde imo consurgit ad æthera fundo."

ἐπασσύτερον = "one after another," i. e., wave on wave: as Horace, "unda supervenit undam."

ὑπο κινήσαντος = "has stirred it, in gentleness."

πόντῳ μὲν τὰ πρῶτα κορύσσεται = "in the deep sea it first crests itself" (middle); so κορυφοῦται = "it comes to its head" (middle), i. e., towers aloft.

οὐδέ κε φαίης = "and you would not perchance fancy:" see Iliad i. 170 and 361.

μυρίαί ἐστήκασιν = "are wont to stand innumerable."

μεμακύναι (of the ewes, "who hear the voice of their lambs"), from μηκδομαι, or μακδομαι (connected with μάκων, old aor. participle), "to bleat" of sheep (Lat. *balō*), as μυκδομαι, (Lat. *muġio*): both onomatopœia.

ἄμωτον = "immeasurably," Newman, who considers it an older form of ἄμετρον, from a lost verb μέτω, Lat. *metor*.—ἄμωτον = ἀπλήρωτον, acc. to Venetia Scholia.

ἀλαλητὸς = "war-cry," the Gaelic "slogan."

πολύκλητοι = "summoned from many (a land)."

440—490. Φόβος = "Battle-Rout."

Ἡτ' ὀλίγη μὲν πρῶτα. With this sublime description of Eris, the Battle-Goddess, compare Virgil's description of Fama, Æn. iv. 176, "Parva metu primo, mox sese attollit in auras, Ingrediturque solo, et caput inter nubila condit." Compare also Butler's lines (Hudibras) for a quaint description,

"There is a tall, long-sided dame.

\* \* \* \* \*

Upon her shoulders wings she wears  
Like hanging sleeves, lined through with ears,  
And eyes, and tongues."

And also Milton, of Satan, Paradise Lost, iv. 985,

"On the other side, Satan alarmed,  
Collecting all his might dilated stood,  
Like Teneriff, or Atlas unremoved;  
*His stature reach'd the sky.*"

οὐρανῷ ἐστήριξε, "planted in heaven;" local dative.—καὶ τότε, "even then."

νεῖκος ὁμοίων="mutual conflict," not "*conflict in which all are equal.*"  
—σὺν ῥ' ἔβαλον βινούς="together they continued to dash their ox-hide shields:" the verb is imperfect, σὺν is adverbial.

ἐπληντ' ἀλλήλοισι="approached each other," passive aor. of πελάζω, in a middle sense.—πολὺς δ' ὀρυμαγδὸς ὁρᾷ="the peal of triumph rises in all its fulness."

ἐνθάδ' αἰμ' οἰμωγῇ="here went on together the boasting of the heroes destroying, and the groaning of the heroes destroyed," (πέλεν, properly = "continued to be.") Compare Scott's *Rokeby*,

"Of shout and scream the mingled din  
And weapon-clash, and madd'ning cry,  
Of those who kill, and those who die."

ὥς δ' ὅτε χεῖμαρροι ποταμοί, κ.τ.λ. Compare Virgil's beautiful imitation,

"Aut ubi decursu rapido de montibus altis  
Dant sonitum spumosi amnes, et in æquora currunt,  
Quisque suum populatur iter. Stupet inscius alto  
Accipiens sonitum saxi de vertice pastor."

Compare, too, Byron's lines (*Giaour*),

"Thus—as the stream and ocean greet,  
*With waves that madden as they meet;*  
Thus join the bands—whom mutual wrong  
And fate and fury drive along."

χεῖμαρροι ποταμοί="the winter-flowing streams;" like the Arabian wādys, absolutely dry in summer, but swollen and violent in winter.

ἐς μισγάγκειαν="into the mixing-valley" literally = prose form συνάγκεια, i. e., a place where several mountain glens (ἀγκυαί) run together and mix their waters.

συμβάλλετον: observe that the *dual* verb here is joined to the plural subject ποταμοί, the subject being conceived as a pair; the meeting of the two armies is compared to the meeting of two rivers.

πρῶτος . . . ἔλεν="was the first to take off (in death):" the adjective is strictly personal in its force. So below πρῶτος ἔβαλε, "was the first to hit;" with an *accusative* of the patient.

φάλον ἰπποδοσείης, the accusative of closer definition; so also ὅσος ἐν τὸν δὲ σκότος ὅσος κάλυψεν="but the darkness (of death) wrapped that man—(wrapped that man's) eyes."

ὥς δτε πύργος, supply ἤριπε.

ποδῶν ἔλαβε: genitive of the part seized, after verbs of seizing, touching, &c. The whole would require the *accusative*.

λελιημένος, for λελιημένος, from λιλάω: see Büttman.

παρ' ὀσπίδος ἐξεφάνθη="peered out from beside the shield."

ἀσσε δὲ γυῖα = "unnerved his limbs," i. e., deprived him of life and energy.

ἄνδρ' ἔδοντάλιν, the Scholiast explains by καταβάλλειν; according to Liddell and Scott, "man *flung* about man," akin to δονέω. Virgil renders it, by "legitque virum vir," = "man chooses his man."

οὐ . . . θρέπτρα . . . ἀπέδωκε = "did not repay the price of his nurture." — θρέπτρα by syncope for θρεπτήρια, a notion peculiar to the Greeks, that the child should make a grateful provision, as a return for his rearing, to the parent. The generous affection of the Greeks produced the custom and the word, which has no adequate equivalent in any other language. The Jews, however, recognised such a custom: compare Exod. xxi. 17, and Math. xv. 4.

ἐν εἰαμένῃ = ἐν καθύδρῳ τόπῳ, Venetian Schol.

ἄζομένη = "becoming dry," from ἄζω, to dry; but ἄζομένη "standing in awe of," from ἄζομαι, "to be awe-stricken."

τοῖον ἔρ' = "exactly such."

τοῦ δ' . . . ἀκόντισεν = "darted at that man:" had he succeeded in hitting him, we should have had the accusative case, and not the genitive as here.

490—540. κεκορυθμένος αἰθόπι χαλκῷ = Lat. *armatus aere*, "sheathed in flashing bronze;" referring to the whole armour, from the greaves to the helmet (κόρυς).

ὄνδ δὲ Τρῶες κενάδοντο = "and step by step (force of ὄνδ). The Trojans gave way." — κενάδοντο, = ἐχαδοντο from χάζω.

υἱὸν . . . νόθον = "the illegitimate son," son of a concubine; σκοτίος = "son of an uncertain father;" γνήσιος = "son of lawful wedlock," Scholiast.

παρ' ἵππων ὠκείων = "from amongst the swift mares." Priam had a stud at Abydos.

τὸν δὲ σκότος ὄσσε κάλυψε: Virgil has "in æternam clauduntur lumina noctem," *Æn.* x. 746.

ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ = "and his harness rang upon him." ἀραβέω, strictly of the *ringing* of metal, and here remarkably applicable, as the τεύχεα were made of bronze, or bell metal.

χάρησαν δ' ὁπό = "and step by step, gave way."

Ἀπόλλων; always represented by Homer as exercising his highest and noblest attributes, and preserving his divine dignity under all circumstances. While the poet seems to delight in dwelling upon the undignified parts played by the other deities, who espouse the cause of Troy, as Ares, Aphrodite, and Artemis.

Περγάμου ἐκκατιδών = "looking down from the citadel of Ilion:" see note on Iliad ii. 237.

μοῖρα πέδησε = "destiny has bound in the bonds (of death)." — χερμαδῷ (from χεῖρ) = "a stone that can be seized by the hand." — Αἰνόθεν, from Ænos in Thessaly, on the Hebrus.

ἔχρος = ἄκρος, Scholiast.

ἀπηλοίησεν (from ἀλόω = "to thresh grain"), "dashed to pieces." — θυμὸν ἀποπνείων, not = "dying;" but = "fainting," as Diorea dies by the spear of Pirous in the lines following.

Θρήικες ἀκρόκομοι = "Thracians with their hair tied up in a top-knot:" this custom prevailed amongst the ancient Germans, according to Tacitus, and still exists among the Tartars, the Africans, and the Ame-

rican tribes. Compare Spenser's account of the Irish "glibbe," in which the hair was plaited and worn instead of a cap.

πελεμίχθη = "was driven about;" connected with παλάμη, and so "being roughly handled."

δοῖς . . . δινέοι, supply εἰ κε.—δνόσαιο = μέμψαιο, Scholiast.

ἄβλητος . . . ἀνούτατος: the former refers to wounds received at a distance (such as arrow-wounds, &c.), the latter to those received in close hand-to-hand fighting. Here compare Lucretius's beautiful lines,

"Suave etiam belli certamina magna tueri  
Per campos instructa, tuā sine parte pericli."

## BOOK 5.

THE ARGUMENT.—*The Acts of Diomed.*—Diomed, cured by Athene of his wound, and enabled to discern gods from mortals, fights with unremitted fury. Pandarus is killed; Æneas narrowly escapes, by the assistance of Aphrodite and Apollo; Ares rallies the Trojans; Hera and Athene descend to aid the Greeks; Aphrodite and Ares are both wounded, and retire to Heaven in disgrace.

1—50. ἐνθ' αὖ, here ἐνθα is temporal, not local: see on II. i. 202.—ἵν' ἐκδηλας . . . γένοιτο: observe, the dependent verb γένοιτο is in the optative, as the principal verb δῶκε is a past tense: see note on Iliad i. 28.

ἰδε = ἦδέ, connecting things naturally connected; but ἰδε = εἶδε, aor. 2, "he saw."

δαῖε . . . πῦρ, "kindled a fire." The present and imperfect tenses of this verb are transitive in Homer; and so φλέγω and its cognates are used by the Attic poets. Compare with this passage Virgil, *Æn.* x. 270,

"Ardet apex capiti, cristisque a vertice flamma,  
Funditur . . . aut Sirius ardor."

See Livy, i. 39.

δοτέρ' ὀπωρινῶ, Sirius, or the Dog-star, which was visible in Ionia early in autumn. Compare Iliad x. 27.

λελουμένος Ὀκεανοῖο, = "fresh from Ocean's bath:" see Iliad ix. 242. So Virgil, of Lucifer,

"Qualis ubi Oceani perfusus Lucifer undā."

δύω δὲ οἱ νιέες ἦσθην; the plural subject with a dual verb; the sons being regarded as a pair: see on Iliad iv. 453.

μάχης . . . πάσης = μάχης παντοίας.

ἀφ' ἵππων: Scholiast, ἀφ' ἄρματος.

οὐδ' ἔβαλ' αὐτόν = "and hit him not:" observe the accusative with the verb, when it denotes hitting.

δοτερος ὤρνυτο: adjective for the adverb, personal = "was the next to rouse himself."

Ἰδαῖος δ' ἀπόρουσε, κ.τ.λ. Zoilus thought it very ridiculous in Idæus to leave his chariot and fly, when he might have fled faster by the help of his horses. Probably he had not time to *turn* his chariot; by mixing with the crowd on foot, he could better effect his escape: compare the case of Sisera in Judges iv. 15.—*περιβῆναι*: see on Il. i. 37.

οὐδὲ γὰρ οὐδέ κεν, κ.τ.λ. = "for not even (if he had remained to protect his brother) would (his brother) perchance have escaped from."

ὀρίνθη θυμός: "non concitatus, sed percussus est," Heyne.

θοῦρον Ἄρηα = "bounding Ares;" from *θορεῖν*, "to bound," "to rush." Compare Thor, the Saxon name for the war-god: whence our *Thorsdag*, or Thursday. In Attic Greek we have *θοῦριος Ἄρης*, a form unknown to Homer.

μυαίφονε = *μυαινόμενος φόνῳ*, i.e. "qui se cædibus contaminat," Fäsi.

ἐπ' ἠϊόνετι Σκαμάνδρῳ: = either "high-banked," of the mountain-stream Scamander, or "wandering through grassy meads:" see Büttmann's *Lexilogus*.

ἐκλιναν = Lat. *inclinauerunt*, "drove in."

πρώτῳ γὰρ στρεφθέντι = "for to him, who was the first to turn himself" (passive participle in a middle sense).

μεταφρένῳ = "behind the midriff," literally, and so "in the back;" a local dative.

ἄρα . . . ἐνῆρατο = "straightway did he send to nether gloom:" such is the force of *ἄρα* when directly qualifying the verb. *ἐνῆρατο* (poetical, and used only of slaying *in battle*), from *ἐναίρω* (root *ἐνεροι* = *inferi*, Lat.); but *ἐναρίζω* (from *ἐναρα*, *spolia*, Lat.), = "to strip the slain of his arms."

αἷμονα θήρης: Scholiast, *ἐπιστήμονα κυνηγετικῆς*. (αἷμων = δαίμων, δαίμων, "skilful.")

δξύονετι, not from *δξύς*, "sharp," but from *δξύη*, a species of *thorn* or *beech*.—ἐκ Τάρνης, the old name of Sardis.

50—100. ἀλλ' οὐ οἱ τότε γε, κ.τ.λ. = "ay, but Artemis, whose joy is in the arrow, then availed him nought:" observe the force of *γε* in concessives.

δαίδαλα πάντα = *δαίδαλα παντοῖα* (*omnis generis*).

ἀρχικάκους = "the source of woe," Virgil, *Æn.* iv. 169,

"Ille dies primus leti, primusque malorum  
Causa fuit."

Herodotus, v. 97, αὐτας δὲ αἱ νέες ἀρχὴ κακῶν ἐγένοντο Ἑλλησί τε καὶ βαρβάρους.

οἱ τ' αὐτῷ = "and to his own self," *sibi ipsi*, Lat.

θέσφατα θεῶν, as declared by Cassandra and Helena, forbidding navigation.

γλουτὸν κατὰ δεξιόν: *ποί*, as some read, γλουτὸν κατὰ δεξιόν, making the government of γλουτόν depend directly upon βεβλήκει.

διὰ πρό: see on Il. ii. 315.—*πύκα* = *ἐπιμελῶς*, Scholiast.

ἴσα φίλοις τέκεσσι = "equally with her own children:" see on Il. i. 491.

ἀντικρὺ δ' ἄν' ὀδόντας, κ.τ.λ., "and right on the bronze cut beneath the tongue, (and) through the teeth:" see Fäsi.

ἀρητήρ: see on Il. i. 11.—τίετο, = "was honoured;" from τίω, not from τίνω, "to pay (satisfaction)."

αἱματώεσσα = "all bloody: see on Il. ii. 167.

τὸν δ' . . . ἔλλαβε: see on Il. iii. 342.

πορφύρεος θάνατος: death caused by the effusion of blood, as the old grammarians explain it.

Τυδείδην δ' οὐκ ἂν γοοίης: see Herod. v. 119; also Livy, xxxix. 31. The ἂν strengthens negative sentences: the construction here is good Attic Greek = "you could not possibly see" (on what side the Tydid was ranged): see Il. ii. 409.

θύε γὰρ ἁμπεδίον, κ.τ.λ. = "for he sped along the plain like the winter flood in its fulness." For χειμάρρην see on Iliad iv. 452; and compare Scott's lines (The Fire King),

"For down came the Templars, like Cedron in flood,  
And dyed their long lances in Saracen blood:"

observe, also, that the Cedron brook was a "winter torrent," though dry in summer. Observe that St. John speaks of it as τοῦ χειμάρρου τῶν Κέδρων, chap. xviii. v. 1. Compare Virgil, *Æn.* ii. 496,

"Non sic aggeribus ruptis cum spumeus amnis  
Exiit, oppositasque evicit gurgite moles;"

and Lucretius, l. 484,

"Nec validi possunt pontes venientis aquæ  
Vim subitam tolerare."

γεφύραι, not "pontes," as Lucretius has it, for bridges were not known to Homer, but "moles," ("dams"), as Virgil correctly expresses it in his obvious imitation.

ἐξαίτης = ἐξαίφνης, Attic.

ὅτ' ἐπιβρίση Διὸς ὕμβρος = "when the thunder-storm of Zeus, comes on as it is wont, in heaviness:" the force of the aorist here. For ὕμβρος, see Il. iii. 4.

πολλὰ . . . ἔργα, (Virgil's "boumque labores"); i.e. ploughed lands.

θώρηκος γυάλον = τὸ κοῖλον τοῦ θώρακος, Scholiast.

ἀντικρὺ δὲ διέσχε, "and onwards held its course through (the corslet)."

100—150. οὐδέ μ' φημι, κ.τ.λ. = "and I think that he will not long bear up against."

πέπον = "my gentle friend." Observe the rapidity of action implied in the succession of aorists ὄρσο . . . καταβήσσο . . . ἐρβόσσης.

στρεπτοῦ χιτῶνος = τοῦ λεπίδατος = "the mail-coat."

παρέστης = "stood by," as a fellow-helper in war = Attic συμπαρσστής.

ἐμὲ φίλαι = "me, even me befriend:" observe that the forms ἐμοῖ, ἐμοί, and ἐμέ are more emphatic than the shorter forms, μοῖ, μοί, μέ.

ὅς δὲ τέ, κ.τ.λ. = "Now, even now, grant that both I may quickly take off (in death) the hero, and that he may quickly come within the range of my lance:" observe the aorists here; and also the case of hysteron proteron, which Virgil has imitated, *Æn.* ii. 353, "moriāmur, et in media arma ruāmus."

φθάμενος = prose φθάσας.—δηρόν (always in a bad sense, like βραδέος)

= "all too long."—*οἷον ἔχεσκε . . . Τυδεύς*, "such as Tydeus was wont to have:" see on IL ii. 189.

*ἀχλύν*: so Virgil, *Æn.* ii. 604,

"Adspice, namque omnem, quæ nunc obducta tuenti  
Mortales hebetat visus tibi . . . nubem eripiam ;"

and Milton, *Par. Lost*, xi. 411,

"to nobler sight  
Michael, from Adam's eye, the film removed."

Compare also the cases of Agar and Balaam in the Bible.

*ἔλον . . . ὅφρ' εὖ γιγνώσκῃς*: the aorist here has a *present* force = "I am now after taking away," and so followed by the *subjunctive* mood, and *not by the optative*.

*ἡμὲν θεὸν ἢ δὲ καὶ ἄνδρα* = "both god and man," be it one or the other. In epic, the disjunctives *ἢ . . . ἢ* are joined (as here) with *μὲν* and *δέ*; very rarely so in the tragedians.

*τήν γ' οὐράμεν δέξῃ χαλκῷ*, "ay, (remember) to wound that (goddess) with the keen bronze."

*μεμῶς Τρῶεσσι*: an anacolouthon for *μεμῶτα* to agree with *μιν*.

*ἔλεν μένος*: see on IL iii. 342.—*οὐ προσαμύνει*: supply *ὁ ποιμήν*.

*τὰ δ' ἐρήμα φοβεῖται* = "the unsheltered places are thrown into terror," as opposed to the *σταθμοίς*: compare Soph. *Philoct.* 34, *τὰ δ' ἀλλ' ἐρήμα, κ' οὐδέν ἐσθ' ὁπότερον*.

*ἦδ' ἀπὸ νύκτου*: see on IL iii. 248.

*ἐρχομένοις* = *proficiscentibus*, Lat., "on setting out" for the war: observe in this passage *οὐκ* does not qualify *ἐρχομένοις*, but the verb *ἐκρίνατο*.

150—200. *τηλυγέτω*: see on IL iii. 175.

*ἐπὶ κτεάτεσσι λιπέσθαι* (middle), "to leave behind him for his possessions," i. e., to inherit his property.

*χρηστώ*: collateral relations in default of issue.

*ἐξ αὐχένα ἄξῃ* = "is wont to break the neck off" (*ἐξ* is adverbial).

*βῆσε* (transitive) = "dislodged."

*ἀλαπάζοντα* = "draining" (the ranks of heroes). Compare Milton,

"And of their wonted vigour left *them drained*."

*ὅστις θε* = "whoever this may be that."

*ἱρῶν μηνίσας*: causal gen.; see on IL i. 65.

*ἐπὶ μῆνις* = "lasting wrath is upon us."

*βουληφόρε* = "chieftain:" see Introduction to Iliad ii.

*τάδε μαινεται* = *οὕτω μαινεται*.

*νεφέλη εἰλυμένος ὄμους*: so Horace, of Apollo, "*nube candentes humeros amictus*," *Od.* i. 2.

*βέλος . . . κιχήμενον* = "the shaft that is wont to reach its mark," rather an adjective than a *participle*: hence the accent.

*ἐφάμην* = "I fancied:" see on IL i. 361.

*θεός τῷ τις* = Attic *θεός οὖν τις*.

*δίζυγες ἄρποι ἐστᾶσι* = "the horses stood in pairs." Compare Virgil's "*equi bijuges*."—*ποιητοῖσιν*, for *εὐποιητοῖσιν*; so Latin *factus*, for *pulchrè* or *benè factus*, and the French "*travaillé*."

200—250. ἀνδρῶν εἰλομένων, gen. absolute = Lat ablative absolute. ἔδδην, poetical, = ἔδην.

ἀτρεκές αἷμ' ἔσσενα = "I made the real blood quickly spout forth."

ἡματι τῷ = "on that eventful day:" see on II. ii. 482.

φέρων χάριν = "conferring a favour upon."

τάμοι ἀλλότριος φῶς = "an alien man might cut:" observe the optative mood with the verb, there being an ellipsis of εἰ βούλοιο, or some such expression.

πάρος δ' οὐκ ἔσσεται: here the adverb πάρος is followed by πρίν, and the construction is that of πρίν doubled, the usual form.—νῶ τῷδ' ἀνδρί: the Attic dual νῶ (as here) is very rare in Homer; he generally has νῶι.

Τρῳῆιοι ἵπποι, "the steeds of Tros," not the *Trojan* steeds.—πεδῖαι, governed by ἐνθα καὶ ἐνθα: so in Latin *hic locorum, ubi gentium*.—κῦδος ὀρέξῃ = "should at once proffer the glory (of the fight)."—τόνδεδ' ἐδεξο = Lat. *huncce excipe*. The duties of the παραιβάτης (the warrior who stands beside the charioteer), and the charioteer (ἡνίοχος, "the rein-holder"), are here respectively described: hence the term δίφρος = δίφορος, of the seat, or chariot which bore the two.—μὴ τὰ μὲν δέισαντε: supply δέδοικα.—μῶνυχας ἵππους. Virgil's "solido . . . ungula cornu." Lat. *solipes*.

ἐμῷ κεχαρισμένε θυμῷ = Virgil's "animo gratissime nostro."

ἀπέλεθρον, "immeasurable;" from a negative and πέλεθρον (πλέθρον), "an acre."

250—300. μὴ τι φόβονδ' ἀγόμεν' = "utter nothing that tends to fear."—οὐ γὰρ μοι γενναῖον, "for it becometh not my high blood:" compare the Irish expression "it is in the breed of him."—μάχεσθαι = τὸ μάχεσθαι, Attic, expressing the substantival notion.

ἀλλὰ καὶ αὖτως = "but even as I am," i. e., on foot.

αἶ κεν μοι . . . κῦδος ὀρέξῃ . . . (τοῦ Attic), κτεῖναι = "if haply (she) should now grant me the (warrior) glory of killing."

ἐξ ἄντυγος: in front of the chariot the ἄντυξ ("rim") was raised above the body, into the form of a curvature, which served the purpose of a hook to hang the reins upon, when the charioteer left his vehicle.

ἥς . . . περ = "that very (breed) which:" genitive by attraction to the foregoing γενεῆς.

τῆς γενεῆς ἔκλεψεν (partitive genitive) = "of that breed some (Anchises) stole."

ἔξ ἐγένοντο = "six were born." ἐξ is = Lat. *ex*; but ἔξ = Lat. *sec.*

μῆστωρε φόβοιο = "two that inspired battle-rout."

αἶ κε τύχωμι = "if haply I may hit my mark" (and would that I may): see on II. i. 60.

ἀτὰρ οὐ μὲν σφῶϊ, γ' ὅτω = "ay—but I believe that you two will not restrain yourselves before,—ay (you will not), before that one of you at least (γὰρ marking the limitation of a particular) having fallen shall have glutted Ares with blood:" compare note on bk. i. 60.

παρέτρεσαν = "started aside in panic."

τὸν κτάμεναι μεμαῶς, ὅστις τοῦ γ' ἀντίος ἔλθοι, = "eager to slay that man, ay—whoever (he might be, that) should against *this* man (i. e., Pandarus):" observe that in the same line the demonstrative article refers in the first case to "that," and in the second case to "this."



300—350. μέγα ἔργον = μέγα χρῆμα of Herodotus and the Attic writers.

ὃ οὐ δύο γ' ἄνδρε φέροιεν = "ay—(one) which two men could not bear:" here we have the optative without the ἄν, where we might naturally expect to find it. A prose-writer would have added it to represent the condition, εἰ καὶ βούλοιντο.

καὶ οἶος, "even alone:" καὶ is here *emphatic*.

πρός, adverbial = προσέτι.—ἐρείσατο . . . γαίης = "propped himself on the ground:" the verb is middle, and takes a genitive with other cognate verbs of "holding," "clinging," &c.

καὶ νύ κεν ἔνθ' ἀπόλοιτο = Scholiast ἀντὶ τοῦ ἀπώλετο ἄν.—νύξ ἐκάλυψε = "dimness wrapped" of *fainting*, not of death-darkness (σκότος).

ἀμφὶ δ' ἔδεν φίλον, κ.τ.λ. = "and around her own darling son she poured her white arms" (πῆχυς = Lat. *ulna* = Eng. "*forearm*"). Observe the metaphor in ἐχέαιτο to mark the stream-like gracefulness and ease of her movements: akin to this is the expression ὅγρὰ μέλη so common in Greek poetry, the full force of which is only seen in the immortal productions of the Grecian chisel.

πέπλοιο = generally, the outer woollen garment of a woman, corresponding to the φάρος, which was worn by the man.

ἔρκος βελῶν (objective genitive) = "a defence against missiles."

ὑπεξέφερε πολέμοιο = "bore away, by stealth, from the war."

οἱ φρεσὶν ἄρτια ᾔδη, either = "he entertained congenial sentiments with himself," or = ἀρτίφρων = "he was of sound mind," i. e., *sensible*.

Τυδείδην μέθεπε . . . ἵππους = "turned his horses in pursuit of Tydides."

—'Εννύ = Lat. *Bellona*. δπάζων = διώκων, Scholiast, or, with others = "making his way."—εἰθαρ . . . ἀντετόρησεν, = "bore right on against."

—εἰθαρ = εὐθέως: the verb governs a genitive here *partitively*.

θέναρος = "palm of the hand;" from θένω, θείνω, "to strike," so the part that strikes.—ἀπὸ ἑο κάββαλεν = "cast down from herself."

ἡπεροπεύεις = "cajolest," as if from ἀ, προκ-εύειν from ἀπρεπής, and so "to deal unhandsomely or unseemly by one:" see Döderlein.—εἰ δὲ σὺ γ' ἐς πόλεμον = "but if thou at least wilt engage in war, ay—in sooth I do believe that thou wilt shudder at war, even if you may happen to hear of it, elsewhere (than in the battle-field.)" [Here we have *γε* qualifying both a *single word*, and a *sentence*]. Compare this *wounding* of Aphrodite, with Milton's obvious imitation in *Paradise Lost*, vi. 327,

"Then Satan first

Knew pain, and writhed him to and fro.

\* \* \* \* \*

A stream of *nectareous humour* issuing flowed,  
Sanguine, such as celestial spirits may bleed."

and see Grote, *Hist.* vol. i. p. 78.

350—400. ἀλύουσα, "wandering (in mind)," and so distracted. Observe that we have ἀλῶν in the Tragic writers, but ἀλῶν in Homer, except in *Odys.* 2, 332. See Bp. Blomfield's *Gloss.* on *Æsch. Theb.* 387.

Ἴρις: see II. ii. 103.—καὶ ταχέ' ἵππω, a zeugma with ἐκέκλιτο.

χρυσάμπυκας ᾗτεν ἵππους = "she asked for the steeds with golden frontals." The ἀμπυξ, ἀμπυκτήρ (Lat. *frontale*), was a broad plate of metal (often of gold), which ladies of rank wore above the forehead, as

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part of the head-dress (Il. xxii. 468—470). The Muses, Hours, Fates, and the Olympian Goddesses are represented wearing them; and, as here, *horses* are honoured with them, when drawing the chariots of *deities*. They were also worn by the Jews and other Eastern nations: see Deut. vi. 8; xi. 18.

κόμεσαι . . . δός τε: observe the urgency and immediateness implied in the aorists here.

ἔλκος . . . ὃ με . . . οὔτασεν: not an accusative *by attraction*, but rather the accusative of the cognate notion: compare βαρεῖαν (πληγὴν) ἐπληξέ με.

ὅς νῦν γε καί, κ.τ.λ. = "who now, at all events, would fight even with father Zeus." γε here qualifies and limits the *particular point of time*: see on bk. i. 66.

μάστιγε δ' ἐλάαν = "lashed them to drive them (on);" the infinitive of the *purpose*.

ἱκοντο . . . ἔδος: local accusative with verbs of motion; so Virgil, "devenere locos;" and our own Milton, "arrive the happy isle:" no need to supply πρὸς or any other preposition.

ἀθανάτων ἔδος = "the home of the deathless (gods)." Observe that ἔδος generally in Homer = "a solemn seat," i.e. a temple, home of the gods, but ἔδρα = "an ordinary seat," a bench, stool, in Homer; its higher meaning is post-Homeric: compare the Homeric ἡμέρα = "ordinary day" (in the *feminine*) and ἡμαρ (*neuter*) = day of days, a *solemn day*: see further on Il. ii. 482.

Διώνης: from this it would appear that the myth of Aphrodite being "orta mari" was post-Homeric.

ἥ δ' ἀγκάς, κ.τ.λ. = "but that (goddess) caught to her arms her own daughter."—ἀγκάς, adverb, probably an old local accusative plural of ἀγκή after verbs of motion.

ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε, = "she thought the word, and forth she uttered it:" see on Il. i. 361. Observe that wherever we find this formula, as a general rule, the name of the person addressed is *not mentioned*; a sufficient refutation of the old interpretation, "called by her name."

ἐνωπῇ, "publicly:" Schol. Villoisin, ἐν ὄψει ἀδικούσαν.

οὐ γὰρ ἔτι, κ.τ.λ., = "for no longer now is the dreadful battle-shout (a battle-shout) of the Trojans and Greeks (merely); no, (it is not,) for now the Greeks are fighting even with the deathless (gods)."

χαλκῆς . . . κεράμῃ, "in a prison-house of bronze." The prison was so called in Cyprus.

τρὶς καὶ δέκα μῆνας: temporal accusative of duration, as in Latin: to complete the ellipsis, supply *διὰ* in Greek, and *per* in Latin.

παῖς Ἀμφιτρώωνος, i.e., Heracles or Hercules.

μὺν . . . λάβεν ἄλγος = "anguish quickly seized him:" see on Il. iii. 342; and compare Gray, "Ruin seize thee, ruthless king," and see below, on δδύνησιν ἔδωκεν.

αὐτός: so Herodotus also, for ὁ αὐτός = *idem*, Lat. "the same."

ἐν νεκέεσσι βαλόν, "dashed him on heaps of dead."

δδύνησιν ἔδωκεν: much more energetic than ἔδωκεν δδύνας αὐτῷ, as it implies a *personality* in δδύνησιν: so in Latin, *dare aliquem leto, morti, fugæ*, because these things, like persons, seize upon the man, and *master* him; and so, in the present case, what one *gives* to any one, is a

thing over which he can exercise a mastery and an ascendancy. Compare on Il. iii. 342.

400—450. *σχετλίος*, not "wretched," but "reckless," in Homer.

*σεὶ δ' ἐπὶ τοῦτον ἀνῆκε* = "set this one upon thee" (as a dog): so in Lat. *immittere aliquem alicui*.

*θηναίος*, Lat. *diuturnus*, "long-lived."

*οὐδέ τί μιν, κ.τ.λ.* Compare Burns,

"The lisping infant prattling on his knee,  
Does s' his weary carkin' cares beguile,  
And makes him quite forget his labour and his toil."

*φράζεσθω* = "bethink him;" properly, "to say with himself" (middle): see on Il. i. 361.—*ἰχῶ* = *ἰχῶρα*, following the analogy of *ἰδρῶ* for *ἰδρώτα*.

*Ποσειδῶν*, for *Ποσειδῶνα*.

*ἔλθετο χεῖρ* = "her hand was healed" (from *ἔλθω*, hence Lat. *alo*): the prose form is *ἔλθαίνομαι* = Lat. *sano*.

*κεχολάσσει* = "wilt thou continue to be angry with;" paulo-post future.

*ἦ μάλα δὴ* = "now, in very truth."

*χεῖρα ἀραιήν* = "delicate hand;" in post-Homeric Greek, *ἀραιός* = "spongy;" observe that *ἀραιός* is = "entreated," "cursed."

*ἀλλὰ σύ γ' ἡμερόεντα* = "ay, do thou, I pray, make the endearing works of marriage thy pursuit." For *ἀλλά* with the imperative see on Il. i. 32.

*περόνη* = "a brooch:" for the injuries sometimes inflicted by it, see Eurip. *Hecub.* 1170; Herod. v. 87; Soph. *Œd. Tyr.* 1269; Eurip. *Phoen.* 62. From *περόνη* came the verb *περονάω*, "to pin:" see *Iliad* xvii. 145; Il. xiii. 397.

*ἐπεὶ οὐποτε, κ.τ.λ.* = "since the race of the deathless gods is never on an equality with human beings who walk the earth."—*χαμαὶ ἐρχομένων* = usual *ἐπεχθονίων*: observe that in *δμοίων* we have not the usual construction with a dative case, but the conjunctives *τε*, whereby the two like things are placed as it were parallel to each other, as in Lat. *similis atque, et, or ac*.

*Ἀπόλλων Περγᾶμιν*: in the Trojan citadel of Pergamus in Ilion, were temples to Apollo, to Latona, and to Artemis, who are therefore represented as the three tutelary deities of the citadel.

*δοί οἱ νηός, κ.τ.λ.*, = "ay, just where his temple was built for him."

*κῶδαιον* = "restored the warrior's strength and beauty."

*Ἀρτεμὺς ἰσχύεαιρα*. Artemis is represented by Homer as the perfect reflection in a female form, of her brother Apollo: the attributes which are applied to the one, are indirectly predicated of the other, as is seen in the epithets of Artemis, *ἰσχύεαιρα*, *χρυσηλάκατος*, *τοξοφόρος*, *κουροτρόφος*, *λυκεία* and *εὐλία* (destroyer and preserver). See Müller's *Dorians*.

*εἰδῶλον*. Virgil, x. 634,

"Tum dea nube cavā tenuem sine viribus umbram  
In faciem Æneæ."

450—500. *ἀμφὶ δ' ἔρ' εἰδῶλον* "just around the phantom:" such is

the force of *ἄρα* when placed between the preposition and its substantive.

*λαισθήϊά τε πτεροέντα* = "and small leathern shields, light as a feather." Herodotus, vii. 91, *λαισθήϊα ὀμβροῦς πεποιημένα*.

*μάχης ἐρύσαιο* : see Il. ii. 250.

*Τρώες* : observe the accent ; in this case it is an *adjective* : when the accent is on the penult, it is a substantive.—*ὄλος* = *ὄλος*, "deadly."

*ἄνθρωπος, ὃν τ'* = Attic *ἄνθρωπος, ὃν περ*.

*πῇ δὲ* : see on Il. i. 295.—*ὃ πρὶν ἔχεσκες* = "which you were wont to have of old:" see on Il. ii. 189.

*φῆς που* = "methinks, you said:" *που* = Lat. *opinor*.

*οἵχεται* : a present with the sense of an imperfect or aorist always in Homer. Distinguish *ἔρχομαι* = "I am coming," *ἦκω* = "I am come;" so *ἀπέρχομαι* = "I am going," *οἴχομαι* = "I am gone."

*γαμβροῖσι* : here "brothers-in-law."

*Ἐάνθω ἐπὶ διτλήντι*, a different river from that in the Troad.

*καδδὲ κτήματα*, as if *κατέλιπον* had gone before.

*φέροιεν . . . ἔγοιεν* : so in Latin, *ferre et agere*. Compare Virgil, *Æn.* ii. 347, "rapiunt incensa feruntque Pergama." *φέρω* refers to carrying off "things," "chattels," &c. ; *ἔγω* to the driving off cattle, slaves, women, &c. : both are terms to denote plunder.

*τύνη* = Lat. *tute*.

*ἄρεσσι*, from *ἄρα*, "a wife" = Lat. *conjunx* (from *ἄρα* = Lat. *jungo*) ; not to be confounded with *ἔορ* = "sword."

*ἄλόντε* : observe the license in the lengthening of the first syllable, which is usually short ; and also that this *dual* participle is joined to a plural verb. Jelf takes it as = *σὺν καὶ ἄλλοι λαοί* : he considers the Scholiast's explanation *ὁμεῖς καὶ αἱ γυναῖκες* to be too far-fetched.—*κύρμα* = "prey" (that which one happens in with).—*νωλεμέως ἐχέμεν*, "hold fast."

*τηλεκλητῶν* = "far-famed." Some MSS. read *τηλεκλητῶν* = "far-summoned;" but *πολυκλητῶν* = "summoned from many (a land)."

*δάκε δὲ φρένας Ἑκτορι* ; dativus incommodi.—*δάκε* = Lat. *momordit*.

*ἐναντίον ἔσταν*, "stood confronting."

*ξανθὴ Δημήτηρ* : Virgil's "Flava Ceres," Georg. i. 96.

500—550. *ἄχυρμαί* = *ἄχυροθήκαι*, Scholiast.

*δι' αὐτῶν* = *ipsis auctoribus*, i.e. "by their own means."

*ἔψ* = *ἐξ ὑποστροφῆς*, Scholiast = "after turning to the right about."—*ὑπὸ δ' ἔστρεφον* = "turned round (to face the foe)."

*ἀρτεμέα προσίοντα*, κ.τ.λ., "approaching safe and sound."

*ὅτε βίας Τρώων*, κ.τ.λ. = "and they quailed not in the slightest, either before the violent onsets, or the battle-shouts, of the Trojans."

*ὥς τε Κρονίων*, κ.τ.λ. = "the very (clouds) which the Cronid, in a breathless calm, hath made to settle in repose upon mounts high-traversing, while sleeps the might of Boreas, and of the other boisterous blasts." Compare Milton's *Par. Lost*, ii. 489,

"Ascending while the north wind sleeps."

*ρηνεμένης* : *elliptical* genitive of time ; supply *ἐν χρόνῳ*, *ἐν ὄρῳ*. *πέφανται*, from *φάω* = *φάζω*, "to kill;" whence *φάσανον*, "a (killing) knife."

διὰ πρὸ δὲ εἴσατο καὶ τῆς, "but onwards it went, even through this;" καὶ being *emphatic* here.

διὰ ζωστήρος: see on Iliad iv. 135.

ἄφνειός βιδότοιο = "rich in the means of life." Compare Lat. *dives opum*. Adjectives denoting plenty, and the contrary, in Latin and Greek, take a genitive case after them.

ἄνδρῶσιν ἡνακτα = "a monarch among heroes;" local dative, not ἀνδρῶν ἡναξ, which is the *distinctive* title of Agamemnon = "the monarch of heroes."

550—600. οἷω τά γε λέοντε δύω = τά γε, οἷω λέοντε δύω, = "ay, those as two lions."

τάφρῃσιν ὕλης = "the thicknesses of a wood;" local dative.

τῶ μὲν ἄρ' . . . τῶ δὲ πεσόντε. Homer uses both the plural and dual of these contracted forms: the use of the singular ὁ μὲν . . . ὁ δὲ is *post-Homeric*.

κεκορυθμένος αἰθοπι χαλκῷ = "sheathed in flashing bronze" of the whole armour: Lat. *armatus ære corusco*.

τά φρονέων, = *eo animo ut*, Lat., i. e., "intending that."

περὶ γὰρ διέ ποιμένι λαῶν = "for greatly did he fear for the shepherd of the people" (an image frequent in Holy Scripture).—περί adverbial = *perisōws*. διέ ποιμένι, so the Latin idiom *timere alicui*.

μή τι πάθῃ = "lest anything should soon happen him" (mark the force of the aorist, "be after happening to him.") This is an euphemism for death; it corresponds to the Latin *aliquid accidere* so frequent in Cicero, and the expression "if anything should happen him," common enough in Ireland, and not uncommon in England.—τῶ μὲν . . . δειλῶ, "the two wretched sons of Diocles."—κύμβαχος = Lat. *præceps*.—βρεχμὸν (βρέγμα), Lat. *sinciput*.

ἔχουσα κυδοιμὸν κ.τ.λ. = "having with her the remorseless tumult of war."—ἰὼν πολέος πεδίοιο = "going over an immense plain;" local genitive of the space over which the motion is supposed to pass.

ἀνεχάζετο = "kept retiring;" force of the imperfect.

600—700. οἶον δὲ κ.τ.λ. = "why—what a spearman and valiant warrior do we admire in the god-like Hector!"

τῷ δ' αἰεὶ, κ.τ.λ. = "ay—but by that man's side is ever one of the gods, to ward off ruin:" in Latin the relative would require the verb in the subjunctive to express the purpose, = *qui defendat*.

κεῖνος Ἄρης = "Ares, yonder;" adjective for adverb *ἐκεῖ*.

μηδὲ θεοῖς, κ.τ.λ.: see Acts of the Apostles, v. 39.

ἀμφίβασιν: see Iliad i. 37.—πελεμίσθη = "was roughly handled."

Τληπόλεμον δ' Ἡρακλείδην. Tlepolemus must be considered a Greek of the mother country: according to Homer no enemy of Troy came from the eastern side of the Ægean Sea; though, according to the Catalogue (bk. ii. 680), Tlepolemus remains the only Greek of the Asiatic colonies on the Achæan side. See Müller's Dorians (Trans.), vol. i. page 120.

ἀντιθέψ: see on Iliad iii. 15.—πρότερος . . . ἔειπε = Lat. *prior dixit*.

ψευδόμενον δὲ σέ φασι: for ψεύδονται πάντες. As a general rule in Attic Greek we find the principal notion, or the leading fact expressed by the *participle*, and the *result of the fact*, or our impression expressed by the verb.

ἐπὶ προτέρων ἀνθρώπων, "in the times of former men:" the addition of the participle, so common in Attic Greek and in Herodotus, was a further development of the language.

ἀλλ' οἶόν τινα φασί="but what sort of a person do they say:" supply the correlative by τοιοῦτοί εἰσιν . . . ἀλλ'.

χάρωσε δ' ἀγυιάς: so Herodotus vi. 88, "Ἄργος δὲ ἀνδρῶν ἐχηρώθη, and Virgil, *Æn.* viii. 571, "tam multis viduâsset civibus urbem."

νύξ ἐκάλυψε: not σκοτός (which is "the gloom of death"), but "the dimness (of fainting) wrapped his eyes."

τῶν πλεόνων, "the mob" (see πληθύς below, ver. 676), like the Attic οἱ πολλοί.

μὴ δὴ . . . ἔδορς="nay, do not be after leaving me now to be" a prey to the Greeks, i. e., "leave me not now:" the force of the aorist.

κεῖσθαι, "to lie (neglected)."—εὐφρανέειν, "to gladden;" infinitive of the purpose.

φηγῶ, "the oak" (*quercus esculus*); not the Latin *fagus*, which is "the beech tree," probably from φαγεῖν. See Soph. Trach. 171.

ζώρει; here "revived;" elsewhere "to take alive."

κεκαφηότα, perf. Epic of κάπτω, "to gasp."

ἐπὶ νηῶν="in the direction of the ships."

700—800. ἀντεφέροντο="turn themselves to confront" (mid.).

αἰὲν . . . χάζονθ'="from time to time they kept giving way:" observe the force of the imperfect.

τίνα πρῶτον, τίνα δ' κ.τ.λ. Compare Virgil, *Æn.* xi. 664, "Quem telo primum, quem postremum, aspera Virgo, Dejicis."

ἐπὶ δὲ πλήξιππον="moreover, too, the driver of the steed:" ἐπὶ is adverbial.

λίμνη κεκλιμένος="reclining near the lake," or living on its banks.

οἱ ἄλλοι . . . Βοιωτοί. Here we have Bœotians from Bœotia (before their emigration from Thessaly); it was on this account, to save the authority of Homer, that Thucydides assumed the settling of an ἀποδασμός (portion) of the Bœotians before the general emigration from Thessaly, after the Trojan War.

τὸν μῦθον ὑπέστημεν; not mentioned in the *Iliad*.

πρέσβα: in the *Iliad*, of a goddess; in the *Odyssey*, of a mortal.

ὀκτάκνημα, "with eight spokes" (κνήμαι, "legs").

ἕνυσ, "the fellow:" see *Il.* iv. 482.

ἐπίσωτρα, "the tire" (of bronze upon a golden fellow), thus placing the harder metal in a position to resist friction, and to protect the softer. Ovid's description is more ornamental than correct, "Aurea summæ curvatura rotæ," *Metam.* ii. 107.—δίφρος, "the body of the car."

ἐπ' ἄκρῳ, "at the top."

πόλεμον . . . δακρυόεντα = *lacrymabile bellum*.

Γοργεῖη κεφαλῇ = τῆς Γοργοῦς κεφαλῇ, and so taken in apposition with πελάρον.

ἀμφίφαλον . . . τετραφάλῃον: according to Büttman, this is a helmet with a ridge rising from both sides of the tuft, and with four plumes.

πρυλέεσσ' ἀραρυῖαν: not—"able to hold the heavy-armed infantry of a hundred cities," as some interpret; but better "fitted with (i. e. adorned in relief with) the chieftains of a hundred cities;" probably an allusion to Crete, which was ἐκατόμυλος: see *Il.* ii. 649.

τοῖσιν τε κοτέσσεται = οἷς τε κοτέσῃται (οἷς = ἐάν τις). In Greek as in Latin, the mood of the verb shows whether the relative is *hypothetical*, i. e., is to be resolved by a *particle*.

αὐτομάται δὲ πύλαι, κ.τ.λ. So Milton, *Par. Lost.* v. 253,

“At the gate  
Of Heaven arrived, the gate self-opened wide,  
On golden hinges turning;”

and, again, in bk. vi. 2,

“till Morn  
Waked by the circling Hours, with rosy hand  
Unbarred the gates of light.”

The gates of Heaven, according to Homer, are the πυκινὸν νέφος, v. 751.

τάδε καρτερὰ ἔργα = “these deeds of violence.”

δοσάτιόν τε καὶ οἶον = ὅτι τοσούτων καὶ τοιούτων.

ἔφρονα τούτων ἀνέντες: so Shakspeare, “let slip the dogs of war.”

ἄγρει μάν: Scholiast, ἔγχε δὴ.

δόδυνγρι πελάζειν = “deliver to pangs:” see on Il. iii. 342.

δοσσον δ' ἡεροιδὲς . . . ἴδεν, “all he is wont to see (aorist) until the sight is lost in the grey dim distance.”

Σιμόεις . . . ἡδὲ Σκάμανδρος: both *being rivers*, they are connected by ἡδέ: see on Il. iii. 248.

συμβάλλον, κ.τ.λ. This construction of a plural or a dual verb with a singular noun, when some other noun follows to which it also refers, is called σχῆμα Ἀλκμανικόν, as being frequently used by that poet.

αἰδώς, “shame,” taking in also the sense of the post-Homeric word αἰσχύνη, “shame done one,” i. e., dishonour; here αἰδώς would have been displaced by αἰσχύνη (the more exact term), had that word then existed. The post-Homeric distinction is as follows: αἰδώς, Lat. *verecundia*, a moral shrinking from dishonour: αἰσχύνη, Lat. *pudor*, disgrace, or sense of disgrace, that follows dishonour. Here it is the *abstract* for the *concrete*, the thing for the person possessing it

πωλέσκειτο, “was wont to engage.”

ἤψατο, from ἄπτομαι, with a genitive, “to touch;” but ἄπτω with an accusative, “to bind:” the middle ἄπτομαι is strictly “I bind myself to.”

800—910. ὀλίγον . . . ἐοικότα, the adjective for the adverb.

ἐάσκειν, intensive, = “would not allow him.”

ἐκπαιφάσσειν: see Il. ii. 450.

ἄνωγον: that is, the Thebans; see Il. iv. 386.

πάντα ἐνίκα: supply ἄλλα: so νικᾶν τὰ Ὀλύμπια, and the Latin *Olympia coronari*.

κάματος πολυδίξ: see Il. i. 165.

ἀτὰρ εἴ κε . . . γε, κ.τ.λ. Here γε qualifies the whole statement, adversatively, as ἀτὰρ stops the application of the previous negative = “Ay, but if, Aphrodite, the daughter of Zeus, should come to the war, thou didst bid me wound her with the keen bronze.” Supply ἐκέλευες to οὐτάμεν.

δέος . . . ἀκρίριον = “dread, that takes away the heart.”

ἐπ' Ἀρηϊ πρώτῃ = “let Ares be the first against whom” you direct.

μηδ' ἄξιο = "and be not in awe of:" see on Il. i. 170.

τυκτὸν κακόν = "a calamity forged" by man, and not by God.

ἄλλοπρόσαλλον: so Horace, of Fortune, "Nunc mihi, nunc alii benigna."

ἐμπατέως: Scholiast, ἅμα τῷ ἔπει. Passive, from μάπτω, as Latin *rapide*, *raptim*, from *rapio*.

ἔβραχε φήγινος ἄξων = "the oaken axle-tree creaked;" imitated by Virgil, Georg. iii. 172, "faginus axis instrepat."

ἐξάινυτο θυμόν, Lat. *animam eripuit*.

ᾤσεν ὑπὲκ δίφροιο = "drove it out of the chariot, so that it sped harmless beneath (the chariot):" supply *ὥστε αὐτό*.

ἐρεβενή φαίνεται ἄηρ = "the dark mist shows itself" (middle).

καύματος ἔξ = ἐκ καύματος = "after the burning heat (of the air)." —*δμοῦ νεφέεσσιν*, "along with clouds," i. e. wrapt in clouds.

θεῶν ἔδος, αἰπὺν Ὀλυμπον: see on Il. ii. 482.

τετληότες εἰμέν = *τετλήκαμεν*.

ἀλλήλων ἰότητι (objective genitive) = "from our designs against each other."

σοὶ πάντες μαχόμεσθα = "through you we are all at enmity."

ταύτην . . . προτιβάλλει = "this one you do not attack," literally, do not fling yourself at.—*ἀλλ' ἀνιεῖς* = "but you indulge her."—*δηρὸν*, in a bad sense always = "all too long."

μυνύριζε = "whine;" properly of the chirping of a young bird.

οὐκ ἐπεικτόν = Horace's "*cedere nescium*."

εἰ δέ τευ, κ.τ.λ. "Ay—but if thou hadst been sprung from any other (God), destructive as thou art, even long ago ere this wouldst thou have been in the nether world, lower than the sons of Uranus" (i. e. the Titans.)

ῥόδος = the acid juice of the fig-tree, used as a runnet.

ἐπειρόμενος = "being stirred about."

συνέπηθεν (aor.) = "is wont to curdle."

περιτρέφεται = "coagulate:" but the common reading *περιστρέφεται* = "is being stirred about," which is (to say the least) useless, as we have before *ἐπειρόμενος*, and here *κυκλώντι*, fully expressing the mixing or stirring required.

κύδει γαίων = "exulting in his (warrior) beauty and glory."

## BOOK 6.

ARGUMENT.—While the Greeks are conquering, Helenus advises Hector to order a public supplication to Athene in the Pergamus, to remove Diomed from the battle. While Hector is thus engaged in the city, Glaucus and Diomed come to the knowledge of the hospitality that had taken place between their ancestors, and in friendship they exchange arms. Hector executes the orders of Helenus, persuades Paris to return to the battle-field, and takes a tender leave of his wife Andromache and his son Astyanax.

1—50. *οἰσθή*: Scholiast, *ἐμονώθη τῆς τῶν θεῶν συμμαχίας*.—*ἐνθα καὶ ἐνθ' ἴδουσε μάχην* = "the fight directed itself to this side and to that."



χαλκήρεα δοῦρα = "spear-shafts fitted with bronze" = χαλκοβάρες in the Odyssey.—Ἐάνθοιο: so called by the gods; called Scamander by men: see II. xx. 73.

πρῶτος ῥήξε = "was the first to break through" = *primus perurrit*, Lat.

φῶς . . . ἔθηκεν = "gave the light of (joy or hope):" so Virgil, "O lux Dardaniæ," and Horace, "*Lucem redde tuæ, dux bone, patriæ*:" a common metaphor in all poetry.

τὸν . . . ἔβαλε . . . φάλλον, not = "he struck that helmet-plate," but = "he struck or hit that man on his helmet-plate;" the accusative of nearor definition: this is seen more clearly in the phrase (ver. 11), τὸν δὲ σκότος ὄσσε κάλυψεν.

φίλος δ' ἦν ἀνθρώποισι = "he was the friend of mankind:" notice the extension of the term, employed by Homer.

πάντας γὰρ φιλέεσκεν = "for it was his custom to befriend (or entertain) all."

ἀλλὰ οἱ οὐ τις, κ.τ.λ., "ay, but not a single one of those (he entertained) availed him then to ward off the deadly ruin." Somewhat similar is the lament of the dying Marmion (see Scott),

"Is there none,  
Of all my halls have nursed,  
Page, squire, or groom, one cup to bring  
Of blessed water from the spring,  
To slake my dying thirst."—Canto vi.

καὶ μὲν ὑπέλυσσε μένος, κ.τ.λ.: a zeugma = "and of those he unnerved (in death) the limbs below, and their battle rage."

ἐνήρατο δουρὶ φαεινῷ = "sent to nether gloom with his flashing lance."

ἀτυζομένω πεδίῳ = "flying bewildered over the plain;" (gen. of the space, traversed by the motion.)

ἔξαντ' ἐν πρώτῳ ῥυμῷ = "having broken (the chariot) at the top of the pole." Scholiast explains by ἄκρα.

"Ἀδρηστος . . . ἐλλίσσετο. Compare the mythical Adrastus supplicating Menelaus, with the historical Adrastus supplicating Croesus (Herod. bk. i.)

ἐν ἀφνειοῦ πατρὸς = "in the (house) of my wealthy sire;" supply οἴκῳ.

πολύκμητός τε σίδηρος = "iron wrought with much difficulty:" hence we hear so little of it in Homer; it was the last metal the Greeks learned to work.

50—100. τάχ' ἔμελλε = "was just on the point of."

καταξέμεν = Lat. *deducendum*.

σοὶ ἄριστα πεπολήται = "you were most excellently treated:" ironical allusion to the abduction of Helen.

αἰπὺν δλεθρον χεῖρας θ' ἡμετέρας (Hendiadys) = "the ruin that shall descend from our hands." αἰπ. δλεθ. = Lat. *perniciēs præceps*.

μηδ' ὄντινα . . . μηδ' ὅς = "not even (the child) which, whatever it may be . . . not even that one (shall escape.)"—μηδέ in both cases emphatic not connective: ὅς is here, according to Homeric usage, a demonstrative, especially after καί and γάρ.

The rebuke of Agamemnon has been often compared with Samuel's reproof of Saul for sparing Agag; 1 Samuel, xv.

ἀκήδεστοι = prose form ἀκήδευτοι, = "without sepulchral rites."

αἶσιμα παρείπῳ = "having talked him over to what was fated."

ἐνάρων ἐπιβαλλόμενος = "giving himself to the spoils" (middle).

ἐκηλοι = Lat. *securi*.

νεκροὺς τεθνεῶντας, a pleonasm, common in poetry.

συλήσετε: here governs a double accusative, as a verb of stripping.—  
ὕμμι . . . ἐγκέκλιται = *vobis incumbit*. Compare,

"The lives of all your loving complices  
Lean on your health."

*Shakspeare's King Hen. IV. Part ii.*

φεύγοντας: this refers to λαόν (in ver. 80).

ἐπείγει = Lat. *instat*.

χαριέστατος ἢ δὲ μέγιστος: see on ἡδέ, II. iii. 248.

θεῖναι: inf. for imperative θέτω. Compare the ritual and procession of the πέπλος with those of the Panathenæa at Athens.

ἦνις, ἡκέστας = "yearlings" (from ἔνος, "the year") "ungoaded." Scholiast explains by ἀκεντήτους.

αἶ κ' ἐλεήσει = "if haply she may take *instant* pity on" (and would that she may): see on II. i. 66; so below (v. 96) αἶ κε . . . ἀπόσχρ.

100—150. τηλεκλειτοί, not "summoned afar," but "far-famed."—*Βας* = βῶ, aor. 2 of βαίνω.

δυστήνων δέ τε παῖδες, κ.τ.λ. =

"Unhappy are the sires whose sons my force encounter."

*Newman.*

οὐκ ἂν μαχοίμην = "I could not possibly fight with." ἂν always strengthens the negative sentence.

οὐδὲ γὰρ οὐδέ = "no—for not even."

Διωνύσοιο τιθήνας = "the nurses of Bacchus," generally called Bacchæ. Compare Horace, "Thracis et exitium Lycurgi."

θύσθλα = "the instruments of sacrifice" (from θύω).

ἔχε τρόμος: see on Iliad iii. 342.

θεινόμεναι βουπλήγι. Compare Shamgar, the Judge of Israel, who slew six hundred men with an *ox-goad*; see Judges iii. 31.

θεοὶ ρεῖα ζῶντες. Horace, "Deos securum agere ævum," and Milton, *Paradise Lost*, ii. 553,

"To that new world of light and bliss, among  
The gods, who live at ease."

οἱ ἀρούρης καρπὸν ἐδουσιν = "fruges consumere nati," Horace.

ἀλέθρου πείρασθ'. Compare "Mors ultima linea rerum." Horace, with whom this book of Homer was evidently a favourite, has drawn more upon it than upon any other.—οἷη πέρ φύλλων γενεή. Compare Horace (*Ars Poetica*),

"Ut sylvæ foliis pronos mutantur in ænos,  
Prima cadunt; ita verborum vetus interit ætas,  
Et juvenum ritu florent modo nata vigentque."

Compare also Aristoph. *Aves*, 685, and *Ecclesiasticus* (xiv. 18), "As of the green leaves on a thick tree, some fall, and some grow: so

is the generation of flesh and blood, one cometh to an end and another is born."

τὰ μὲν . . . ἄλλα δέ = Attic form τὰ μὲν . . . τὰ δέ.

150—200. Ἐφύρη: here, the old name of Corinth. In Iliad ii. 659 is another Ephra.

κέρδιστος = "most cunning:" so Horace, "Vafer ille Sisyphus."

Σίσυφος Αἰολίδης: properly, "the cunning wriggler" (σόφος and αἰόλος).

Βελλεροφόντην. His original name was Hipponous: he took this name, Βελλήρου φονεύς, after the murder of his brother Bellerus, in consequence of which he fled to the Court of Proetus, for purification. The story of Antæa's frantic passion for him presents a marked resemblance to that of Potiphar's wife for the patriarch Joseph. Grote considers him the mythic son of Poseidon, the family god of the Æolids: see vol. i. p. 167.

ἄνακτα χόλος λάβεν: see on Il. iii. 342.

οἶον ἄκουσε = ὅτι τοιοῦτον, pro iis quæ: Jelf's Greek Grammar.

σεβάσαστο γὰρ κ.τ.λ. = "ay, for he had scruples about that in his conscience."

σήματα λυγρά, generally supposed to be *picture-writing*, like the Mexican, and not *alphabetical characters*: see Introduction to Iliad.

πίνακι πτυκτῇ: see Herod. vii. 239.

ἀμόμوني πομπῇ = "blameless escort;" as opposed to the forbidden arts of sorcery, magic, &c.: so Iliad ix. 118.

τέμενος = 1. a piece of ground set apart for the chief, and so a king's *demeane*; 2. land consecrated to a god, or attached to a temple (τέμενος, "templum" = Lat. *ager sanctus*): here however in its *first sense*.

ἀρούρης = "ploughed land," from ἀρώ, as *arvum* from *aro* in Latin.

Χίμαιραν, properly a "she-goat:" this mythic conception is supposed to have arisen from the *volcanic* character of the country, in which these events took place. In the antiquities recently discovered in Lycia, we find figures of the Chimæra represented after the shape of an animal still found in that country. The old inhabitants of Lycia were "the Solymi," remains of whose language have been lately discovered: it is a mixture of Greek and Semitic: it is remarkable that Hellenic and Persian intercourse had little or no influence upon the political and social character of the Solymi.

200—300. ὃν θυμὸν κατέδων. So Spenser (Faerie Queene) has,

"He could not rest—but did his stout heart eat;"

and Scott has,

"Bitterer was the grief devoured alone."

τὸ Ἀλῆιον. This plain was situated between the rivers Pyramus and Sinarus in Cilicia. "The plain of the wanderer," literally, from ἄλῃ. Compare Milton, Par. Lost, vii. 17,

"Lest from this flying steed unreined,  
As once Bellerophon, though from a lower clime,  
Dismounted, on the *Alcian field* I fall,  
Erroneous there to wander and forlorn."

Ἀρτεμὺς ἔκτα: sudden deaths, especially of women and girls, are attributed to the arrows of Artemis: see Il. vi. 428, and xix. 59.

μηδὲ γένος πατέρων αἰσχυνέμεν. So Thucydides, bk. i. *χρὴ τοὺς νεωτέρους . . . πειρᾶσθαι μὴ αἰσχύναι τὰς προσηκούσας ἑταῖρας*, and Virgil, *Æn.* iii. 342,

" . . . in antiquam virtutem animosque viriles  
Et pater Æneas, et avunculus excitat Hector."

Οἶνεος γὰρ κ.τ.λ. Ceneus, father of Tydeus, father of Diomed. Meleager (*Il.* ii. 642) was successor to his father Ceneus in Ætolia; his brother Tydeus married a daughter of Adrastus, king of Argos (and Sicyon, *Il.* ii. 572), son of Talaus (*Il.* ii. 566). Hence Diomed succeeded to the principality of Argos, though his father was an Ætolian, *Iliad* iv. 399.

Τυδέα δ' οὐ μέμνημαι. Verbs of "remembering" generally govern the genitive case; but in the sense of "commemorating," "keeping in mind," they govern the accusative.

χεῖρας . . . λαβέτην, not = "they seized by the hand," but "they caught hold of, or held each other's hands:" the former sense would require a genitive case.

πιστώσαντο (middle) = "pledged their troths to each other."

φηγόν = "the oak;" not the Latin *fagus*, our "beech."

θεόν = ἔθειον, "they were running;" but θεόν = "god."

αἰθούρησι = "corridors," open in front, which led from the court, αὐλή, into the πρόδρομος, fronting the sun; hence their name.

μνηστῆς ἀλόχοισι, "the won and wedded partners of their bed."

τέγχει θάλαμοι = "chambers near the roof," not "roofed."

ἔν τ' ἄρα οἱ φῦ, κ.τ.λ., "and straightway she clung to his hands, and she thought the word and gave it utterance." In the lines following this, as before, there is *no name mentioned*, and therefore nothing to warrant the usual translation of *δνόμαζε*. On other occasions, when this affectionate formula is used, it begins with *χεῖρὶ δέ μιν κατέρεξε*: in both cases we have the union of the hands, the heart, and the tongue in this expression of fondness.

ἄ κε πῖρσθα = "if haply thou wouldst drink it" (and would that thou mayest): see on *Il.* i. 66.

ἀνδρὶ δὲ κεκμηῶτι. Hence Horace says, "*Laudibus arguitur vini vinosus Homerus.*" Compare Burns on Scotch drink,

"Thou clears the head o' doited Lear;  
Thou cheers the heart o' drooping Care;  
Thou strings the nerves of Labour sair,  
At's weary toil;  
Thou even brightens dark despair  
Wi' gloomy smile."

χερσὶ δ' ἀνίπτοις: see Exodus xxx. 20.

οὐδέ πη ἐστὶ. Compare Virgil, *Æn.* ii. 719,

"Me bello e tanto digressum et cæde recenti  
Attrectare nefas, donec me flumine vivo  
Abluero."

Purification after touching the dead body was enjoined by the Mosaic law: see Numb. xix. 11—13.

ἀλλὰ σὺ . . . ἔρχεο, "but go, I pray thee go:" see on *Il.* i. 32.

ὥς κε, i.e. εἰ τοῦτο δυνατόν εἴη = "would that it were possible."

εἰ κείνόν γε ἵδοιμι, κ.τ.λ. = "ay, if I could see that one (yonder)

descended to (the realms) of Hades, I would (then) haply, think that my soul had quite forgotten its joyless woe."

Σιδονίηθεν, from Sidon, now *Said*. See Herodotus (ii. 117) for this voyage of Paris. In early times the Phœnicians were celebrated for merchandise of every description, and their country was the recognised emporium of the East. See Judges xviii. 7, and Herod. i. 1.

800—350. εὐχομένη δ' ἤρπτο = "she prayed aloud." εὐχομένη is here in its first sense.

ἄξον δὲ ἔγχος = "now, even now, shiver the lance:" see on Iliad i. 18. Notice also the long succession of aorists which follow to denote the rapidity of action.

ἀνένευε = Lat. *renuit*, "refused," expressed by the act of throwing the head back, as κατανέω = Lat. *annuere*, "to nod assent to."

βεβήκει (pluperfect) = "had gone (mean time)."

Τροίη = "the Troad," and not the city "Troy," which Homer generally designates "Ilios," or Ilion.

περικλυτὰ ἔργα, either "the glorious exploits" of the Trojan war, which were being wrought in embroidery (see Iliad iii. 126—128), or probably, "the offices of dignity" appointed the ἀμφίπολοι (the free attendants) as opposed to the menial offices of the bondswomen.

πτόλεμος . . . ἀμφιδέδηκε: so in Latin, *certamen ardere, bellum flagrare*.

ἄνα = "rouse thee" (verb); but ἀνά = "up" (preposition).

θέρηται = "be warmed," i.e. burned; a keen touch of irony.

ἔθειλον δ' ἄχει προτραπέσθαι = "as I was resolved upon surrendering myself up to anguish:" before ἔθειλον supply *δοσον*, the correlative of *τόδσσον* preceding, and see further on Iliad iii. 342.

νίκη δ' ἐπαμβίβεται ἄνδρας = "victory changes her men:" hence Ares is called in a former passage ἀλλοπρόσαλλος. Compare Virgil, *Æn.* ii. 367, "Quondam etiam victis redit in præcordia virtus, Victoresque cadunt."

πᾶρος τάδε ἔργα γενέσθαι = πρὶν ἢ τάδε, κ.τ.λ.

350—400. τοῦτ' ὅτ' ἔρ . . . ὅτ' ἔρ, κ.τ.λ. = "but my present spouse has just neither . . . nor . . ."—Jelf.

τῷ καί μιν, κ.τ.λ. = "therefore I doubt not but that he will even reap the fruits of this."

δίφρων = "a double chair" (to hold two): see Iliad iii. 425.

πόνος φρένας ἀμφιβέβηκεν = "toil hath encompassed thy mind." φρένος is the accusative of closer definition: see also on Iliad iii. 342.

πελώμεθ' αἰοίδιμοι = "continue to be sung." Compare Horace, "infelix tota cantabitur urbe."

μυρομένη = "dissolved in tears."

τῇ γὰρ ἔμελλε = ταύτῃ τῇ ὁδῷ ἔμελλε.

πολύδωρος = πολυέθνος.

Ἡετίωνος . . . Ἡετίων. By anacolouthon, though the grammatical construction requires a genitive, the nominative is so placed as to express the subject of a new thought suggested by the former substantive, the verb εἶναι being supplied by the mind.

ὑπὸ Πλάκῃ ὑλήεσσι = "beneath Placus, abounding in woods." Thebe, mentioned in the next line, must not be confounded with Bœotian Thebes, which Diomed and his confederacy destroyed.

400—450. ἀλίγκιον ἀστέρι καλῷ = "like a fair star." Compare

"The star-light smile of children."

See Shelley—a poet, on whom

“there shone  
All stars of Heaven, except the guiding one.”

**Ἀστυνόακτα**. *Pheronymous* name; names derived from a characteristic of the parent were called *φερόνυμα*. Compare Eurysaces, the son of Ajax; Telemachus and Ptoliporthus, sons of Ulysses; Nicostratus, son of Menelaus. So with the Jews.

*ἐν τ' ἔρα οἱ φῦ*: see on Iliad vi. 253.

*οὐδ' ἐλεαίρεις* = “and thou pitiest not.” *οὐδέ* is here absolute.

*ἐμ' ἄμμορον* = “me, even me, all desolate,” without a share or a lot in anything (observe the emphatic form of the pronoun). It is difficult to realise all the pathos that a Greek would have felt in this single epithet. Moore has well expressed it in those touching lines,

“Oh, grief, beyond all other griefs, when fate  
First leaves the young heart lone and desolate  
In the wide world, without that only tie  
For which it loved to live, or feared to die.”

*ἔσται θαλπωρή*: compare Burns (First Epistle to Davie),—

“It warms me, it charms me,  
To mention but her name:  
It heats me, it beats me,  
And set's me a' on flame.”

Also compare with this touching address of Andromache, the appeal made by Tecmessa to Ajax, in Sophocles.

*βουβὴν ἔξ' εἰλεπόδεσσι* = “with a view to the trailing-footed oxen.”—*ἀτὰρ σύ*: observe that here *ἀτὰρ* stands first in the sentence, as it refers emphatically to what went before. She had lost all that had been nearest and dearest to her,—father, mother, brothers, and city,—*but, notwithstanding all this*, she sees in her Hector all,—nay more than all she had lost. Hector answers this assurance of the tenderest devotion in a strain worthy of both, when, in his prophetic soul, he weighs the downfall of Troy, and the butchery of his family, as affecting him but little compared with the prospect of his wife's wrongs and degradation in bondage.

*μὴ θεῖς* = “be not after making,” i.e. “make not now.”

*παρ' ἐρινεδόν* = “near the wild fig-tree.” Choiseul-Gouffier reports that near *Bounai-bachi*, a village supposed to be built on the site of ancient Troy, there is a place called *Indjuli-dag*, i.e., the mountain of the fig-trees. See, however, Dict. Geog. (Dr. W. Smith's.)

*ἐπιδρομον ἔπλετο* = “is wont to be assailable.”

*τρίς γὰρ τῇ γ'* (see on Iliad i. 60), “ay, for thrice in that spot.”

*ἐλκεσιπέπλους*: ladies of high rank wore the peplos trailing on the ground: the dress when worn so long as to drag was called *σῆγμα* (“a sweeper”).

*ἔσσεται ἡμαρ*: see on Iliad ii. 482.

450—500. *οὐτ' αὐτῆς Ἐκδβης*: see on II. i. 143.

*οἱ κεν . . . πέσοιεν* = *qui forte occidituri sint*.

*δακρύεσσαν ἄγῃται* = “bears thee (to his home) all tears:” observe the force of the middle.

ἐλεύθερον ἡμῶν = "the day of freedom:" δούλιον ἡμῶν = "the day of bondage:" see on Il. ii. 482.

ἐν Ἀργεῖ, "the Pelasgian Argos in Thessaly," as the springs "Messeis" and "Hyperia" are in Thessaly.

πρὸς ἄλλης = "at the bidding of another."—θαλερός (παρακοίτης) = "full of life and bloom," Moore.

ὑδωρ φορέοις: observe the sad degradation implied in the frequentative verb here: the "drawer of water" was one of the lowest menials among the Greeks. The occasional drawing of water was not degrading.

πολλ' ἀεκαζομένη = Latin, *multa reluctantans*.

ἀνδραγῆ = "slavery," so also in Eurip. Hecuba, and Sophocles, Ajax.

καὶ ποτέ τις εἴπωσι = "it may be at times (expected), that one would say."

ὃς ἀριστεύσκει μάχεσθαι = "who used to take the lead in fight." We frequently find in Homer the infinitive of the verb used for a substantive; in Attic Greek the substantival form was given to this infinitive by the addition of the article. The construction is sometimes met with in English poetry,—as in Scott's Marmion, "When first we practise to deceive."

χῆτεϊ = στερήσει, Scholiast.

τοιούδ' ἀνδρὸς ἀμύνειν = "capable of repelling."

δοτε δῆ = "now, even now, grant:" see on Il. i. 18.

Τρώεσσι (local dative) = "among the Trojans:" prose form ἐν Τρώ. See Il. i. 247.

πατὴρ δ' ὃ γε πολλὸν ἀμείνων: compare Virgil, *Æn.* xii. 435; Soph. Ajax, 550, ὦ παῖ, γένοιο πατὴρ εὐτυχέστερος, κ.τ.λ., and Burns' Lament of Mary, Queen of Scots,

"My son! my son! may kinder stars

Upon thy fortune shine;

And may those pleasures gild thy reign,

That ne'er wad blink on mine."

So Campbell,

"Bright as his manly sire the son shall be,

In form and soul; but, ah, more blest than he."

δακρυόεν γελάσασα = "smiling through her tears." The neuter accusative of the adjective is here used as an *adverb*; this construction is common with verbs denoting *feeling* or the expression of feeling.

χειρὶ τέ μιν κατέρεξεν, κ.τ.λ.: see Il. i. 361.

οὐ κακόν, οὐδὲ μὲν ἐσθλόν, κ.τ.λ. Compare Horace, *Od.* i. 4, 13,

"Pallida mors æquo pulsat pede pauperum tabernas  
Regumque turres."

ἐντροπαλιζομένη (middle and frequentative), "often lingering, and turning herself round," to look at the husband she was never to see again: the ἐν in ἐντροπαλιζομένη expresses the notion of "lingering." With this touching scene compare Byron's description of the last departure of the Corsair from Medora,

"And then at length her tears in freedom gushed;

Big, bright, and fast, unknown to her they fell.

\* \* \* \* \*

The tender blue of that large loving eye  
Grew frozen with its gaze on vacancy,  
*Till—oh, how far!—it caught a glimpse of him.*"

500—527. ἔφαντο, "they thought:" see on Il. i. 361.

οὐδὲ Πάρις: see Virg. Geo. iii. 76, *seq.*; Milton's *Paradise Lost* iv. 857.

ὥς δ' ὅτε τις στατὸς ἵππος: compare Virg. *Æn.* xi. 492, and Shakespeare's *Henry IV.* act i. 1, 9,

"Contention, like a horse,  
Full of high feeding, madly hath broke loose,  
And bears down all before him."

Compare also Ennius' Imitation in Macrobius.

λούεσθαι . . . ποταμοῖο. The Venetian Scholiast understands an ellipsis of ἵδατι. Jelf would make this the *material* genitive, (λούειν, to wash *all the body*, and so, in middle, to wash oneself, i.e. to bathe, as here: νίπτειν, "to wash part of the body only," generally *hands*, and sometimes the feet: πλύνειν, "to wash *things*," not persons, generally *clothes*.)

νομὸν ἵππων = "the pasture of mares:" so Virgil, who imitates the whole passage,

"Aut ille impastus armentaque tendit equarum."

ἠλέκτωρ = "the beaming sun."

εἴτ' ἄρ' ἔμελλε = "when just on the point of"

ὕπὲρ σέθεν, not = "in place of you," but, "on your account."

κηρτῆρα στήσασθαι ἐλεύθερον = "now to set up our bowl of freedom: observe the force of the aorist and the middle.

ἐκ Τροίης: see on *Iliad* ii. 237



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